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Without Concealment-----Without Compromise.

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Pro-Slavery.

THE MESSAGE OF THE GOVERNOR OF VIRGINIA.

Governor Smith, of Virginia, in his annual message to the Legislature enters somewhat at large into the subject of Slavery. He says:

It is generally admitted that Slavery within the slaveholding States, cannot be constitutionally disturbed; but it is insisted, that beyond these limits, the institution should not and shall not extend; that the non-slaveholding States cannot aid in the perpetuation of Slavery, submit to the increase of its political power, or allow the acquisition of territory from which their citizens are debarred.

Now, it is wholly denied that the extension of Slavery into territory not now occupied by it, involves the exclusion of the citizens of the non-slaveholding States. We know otherwise; for the citizens of the non-slaveholding States are to be found in every county in this Commonwealth, on every sea, and in every clime of the habitable globe. Nor can it be seen how the extension of Slavery is to increase its numbers. No free person is proposed to be made a slave. The acquisition of new territory involves only a change of residence. Nor is it seen how slave representation is to be increased. If they multiply here, in our own State, they can do no more in the new lands to which they may be transferred. The representation in the Senate of the United States, of new States which may be occupied in part by slaves and their owners, is not a representation of numbers, but of sovereignty.

It is unquestionably true, that if our slaves were to be restricted to their present limits, they would greatly diminish in value, and thus seriously impair the fortunes of their owners; but, at the same time, humanity must mourn the diminution of those comforts and that regard for the health of the slave, which has characterized Slavery in the South, and made it the most cheerful and happy menial labour to be found in the world. It is well known, that as the profits of labour diminish, so do its comforts. Many melancholy examples of this truth, are to be found in the histories of the old world; and when the negro population multiplies in number and sinks in value, whatever may be the humanity of the master, necessity will compel him to restrict the comforts of the slave, and reduce him to the smallest pittance upon which it is possible to live. But the non-slaveholding States will comfort themselves, no doubt, with the reflection, that when this day arrives, the freedom of the slave is sure. He is to reach the much-desired goal of freedom through years of suffering; and when he attains it, what is to become of him? Is he to be allowed political rights and privileges?

But it is a truth attested by all history, that the negro is incapable of steady and productive labour and of high civilization, except under the authority and control of the white man. The mistaken benevolence of some, and the selfish policy of England, produced the abolition of Slavery in the British islands. It was insisted that the negroes, if manumitted, would work with that cheerful alacrity which springs from a knowledge that the fruits of their toil were to be their own; in other words, that free labour would be cheaper and more productive than slave labour. In support of this theory England paid one hundred millions of dollars; and what is the consequence? The negroes thus freed, from whom so much was expected, who were to establish in their own persons the correctness of this theory, will not work except when impelled by necessity, and consequently these islands have ceased to be valuable. The British Government has been compelled to import the Hill Coolies of India and the recaptured Africans in orders to swell the amount of labour, and thereby to secure from its necessities, not from its choice, the cultivation of their islands; and even this experiment has failed. I mention this as a recent case, striking in character, and completely illustrative of the known and well established fact, that the negro race, with rare exceptions, will not labour as the white man, unless compelled by those having the authority to coerce him. I can appeal to every State in the Union in support of this important and most painful truth. Should, therefore, the non-slaveholding States succeed in the abolition of Slavery, they will throw upon the community three millions of human beings as a charge and a pest, consuming instead of producing, and inflicting upon their sister States as well as themselves the most fatal injuries. If the free negroes are now such an injury and annoyance, and are denied even among those who seem to take the most lively interest in their welfare, all social and political equality, it is appalling to think of the consequences that would ensue if the whole of our slave population were set free. I do not hesitate to express the opinion that the moment you free the slave you degrade the man. I rely upon the experience of this race in every State in support of this position. In point of productive industry, character, and happiness, the free negro is far below the slave.

The South never can consent to be confined to prescribed limits. She wants and must have space, if consistent with honour and propriety. It is due to the happiness and interests of her population, and to no portion of it more than to the slave himself. Confine her to prescribed limits, allow emigration to the white man and forbid it to the slave, and the consequence is obvious. Her slaves will rapidly accumulate; the white man must emigrate; and finally, the slave will become the owner of the present slaveholding States. Nothing can arrest this result under such a policy but the adoption of some means on the part of the whites to prevent the increase of slaves by well known checks upon population, or by sending off the worthless and unproductive to the non-slaveholding States. These are grave and unpleasant views of this important question, but it is well at once to look them firmly in the face and boldly present them to public consideration.

If the non-slaveholding States would recognize us as partners, free and equal partners, in our Union; if they would only be content to let us share the social feelings that should exist in this relation; if they would let us (as we let them) consult our own interest, and pursue our own happiness unmolested; if they would respect and obey the sacred obligations of the Constitution, and consult that real and enlarged philanthropy which characterized the revolutionary fathers; in short, if they would practise that golden maxim of Christian morality which inculcates the duty of doing unto our neighbour as we would that he should do unto us—we could look to the future with confidence, and hope to reveal a mighty people, distinguished for a higher development of all the godlike attributes of our nature, than is to be found in the history of time. Christ came into this world to teach the law and to redeem us from our sins. His lot was cast in the midst of a slaveholding community, and yet He, the Son of God, so far respected that institution as never to denounce it even as an evil, much less a sin. The inspired Apostles made it a Christian duty on the part of servants to be true to their masters. Says St. Peter, "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward."—Paul, in Rome, found a converted slave who had fled from his master, and sent him back with a letter desiring the master to forgive his servant Onesimus and lovingly to receive him again. But all these illustrious examples, all these Christian rules of conduct, seem to be lost upon our non-slaveholding brethren. Not content with the wisdom and patriotism of our revolutionary sires; not content with the forbearance of Christ, and the inculcations of his Apostles; they seem bent upon a policy that must shiver into atoms the fairest fabric of power, greatness, glory, and happiness, that ever fell to the lot of man. The Union could not have been formed without the full protection of our slave interests.—It must end, if that protection is withdrawn. And if it ends, who can, without a sickening heart, contemplate the consequences? The Union dissolved, the slave not freed, wars engendered, industry arrested, fields desolated and dyed in blood, and the star of our destiny, now rapidly culminating, paling amid our own ruinous dissensions, and the scoffs and the scorn of the world!

From the Boston Post.

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In the three numbers of Punch there is but one article that we are really sorry to see, for we think much of Punch's good opinion, and had rather have his voice in favour of America than those of all the Times, Chronicles, Posts, and Heralds in the British empire. [illegible] the greatest and best will sometimes be mistaken, and the United States must endure, as they can, the weight of Punch's objurgations. The paragraph in question is entitled AMERICAN LIBERTY—AMERICAN EGGS, and we give it entire, that our readers may see what is sometimes written in England, regarding this country by even her most enlightened:

[The article referred to was published in the Standard two or three weeks since.]

In reading the above, it first strikes one that Frederick Douglass's letter to the New-York National Anti-Slavery Standard is, by no means, incontestable evidence of [illegible] its assertions. But supposing it to be [illegible] not see that the American eagle, with [illegible] imperfections, compares unfavourable with [illegible] competitor on earth, the British lion. [illegible] true that the eagle was inoculated, some time [illegible], with the pest of Slavery, by the *kingly beast* himself, who has at last succeeded in changing the character of his own disease from *black* to *white*. It is true, also, that the eagle chafes a little when ill-advised, if not foolish people hit him on the sore spot; but, after all, the eagle seems, by the goodness of God, to be far nobler than the overgrown, mangy, rotten old lion, who, even now, is almost ready to lie down and die, overwhelmed by his sufferings and sorrows, and distracted by the terrible cries of his own whelps whom he has left to starve in chains amid plenty and liberty. By the goodness of God, there is not a man, woman, or child in these United States, be they black or white, who cannot, if they choose, get both food and raiment, and we are sad to think it is not so in Britain. And in humility, we should not have alluded to this difference, were it not that we believed it to grow entirely out of a difference in laws and Government, and simply to prove that if America have the curse of Slavery entailed upon her by England herself, Great Brittain has the terrible curses of the aristocracy, the Church, the public debt, and all their multiform causes and results, by the misdeeds of her own rulers, and the continued degradation of her own free-born population. The black slave is not so miserable as the white Englishman. In the meantime we are sorry that any of our citizens should think either Douglass or Garrison to be sufficient butts for their "eggs, crackers, and brickbats." The best way is to let these people preach to bare walls. But we should really like to see how an audience of Englishmen would behave to a "damned Yankee" who should address them on "British Liberty," and then damn the Constitution, the Queen, Prince Albert, and all the royal family. Such a man would get at least, *one* "brick in his hat," although, by his balderdash, he gave no more offence to the loyalty of his British hearers, than do some Anti-Slavery preachers, to the patriotism of their own countrymen.

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From the Western [Baltimore] Continent.

I'M NO ABOLITIONIST!

How common it is to hear the above declaration from the lips of Northern men. If we chance in the course of conversation with a gentleman—one who respects himself and desires the respect of others—to allude to the revolutionary movements of the Abolitionists, we are almost universally met with the assurance: "Oh, Sir, I'm no Abolitionist. I do not approve their course. I consider them dangerous fanatics," &c. But if, after such a declaration, we express our gratification at meeting one whose mind is free from the prevailing prejudices of his section—who is capable of taking a dispassionate view of the great question now agitating the country, and of doing justice to Southern men and Southern institutions,—as we proceed to offer arguments in vindication of the stand which the South has taken, we very soon perceive that we are addressing one whose feelings and sympathies are utterly at variance with our own. While he promptly disavows the acts of the fanatics, he most cordially sympathizes with them in their aims—while he scorns the appellation of Abolitionist, and denies their right to interfere with the constitutional guaranties of the Southern States, he is ready, stoutly to defend the *morale* of the principles they profess, and to controvert every argument in support of the State rights claimed by the South under the Constitution. He is not a vulgar brawler in their meetings, nor is he professedly in favour of the immediate, forcible emancipation of the slaves of the South; but in his boyhood he was a reader of illustrated abolition tracts, and he *is* an Anti-Slavery Abstractionist, and yields a tacit acquiescence in whatever movements have for their object the overthrow of the institution. He despises the Abolitionists because he knows their true character. He knows that they are as dishonest in their motives as they are insane in their measures—that they are as destitute of philanthropy as of patriotism; and yet he would not, if he could, prevent their incendiary purpose. We do not mean to say that there are not those at the North, who are sincere in their professions of friendship for the South. But, for the most part, the Anti-Abolitionists are such as we have described. Of late they have found a name better suited to their taste, that of *Wilmot Provisoists.*

The position of these people reminds us of an incident which occurred under our own eyes some years ago in the Seminole Nation, and which we think will serve as an apt illustration of our subject. Previous to the war, and while our Government was paying the annuities agreed upon in the treaty of cession, it was customary for the entire nation to assemble at Fort King, once a year, to receive their money and presents, and to transact such business as they might have with the Government of the United States. In those days it was not an uncommon thing to find agents on the Reservation with claims for negroes, and other property which had been stolen from the adjoining settlements of the whites. On one occasion an agent made his appearance from Georgia, claiming several negroes who had been inveigled off by the Indians. The matter was laid before the Governor, and a council was held under a large live-oak tree some distance from the fort, to determine what was to be done in the premises. After an hour's pow-wow a deputation of chiefs sought the Governor, to make known to that functionary the result of their deliberations. In answer to the inquiry whether the Indians were willing to surrender the property claimed, the interpreter replied—"Ingin say him tired to have fuss—very sorry bad people steal nigger to make trouble—love white man heap—hate thief," &c. &c. But the unanimous judgment of the chiefs was that, "white man with law-papers better go home soon—Ingin have dam fool too much—might kill him." We need hardly say that the agent ordered his horse before sun-down, adopting the maxim that "a nod is as good as a wink to a blind horse."

Thus it is with our Northern fellow-citizens.—While they are free to confess that there is a class of fools among them—men whom they regard as dangerous fanatics,—yet they permit them to control the political action of their State Legislatures, never making the least effort to restrain them by publicly acting out the principles they privately profess. What has the South to hope from such half-hearted friends?

From the New-York Herald.

ABOLITIONISTS AND ANTI-ABOLITIONISTS.

For a long time past, that school of philosophers called Abolitionists, in the North, have every year held their conventions in this city, and every year passed resolutions for the immediate dissolution of the Union. Those resolutions have been passed in public balls, regularly and unanimously; but unfortunately for their movers, the Union will not dissolve.

We remember when a boy to have seen a madman take his stand under a great tree, and look up at the sun at noon-day. When interrogated as to his object, he said he went there to wind up the sun, and thus prevent the world from coming to an end. He believed that the sun would stand still unless he wound it up. One day, however, the world treated him so badly that he was determined to bring it to an end, out of spite, by neglecting to wind up the sun. He accordingly went to his post as usual, but with a determination not to wind it up, which he kept; but notwithstanding his neglecting to wind up the orb of light, it went on its course and sunk behind the hills of the West as usual, and rose the next morning as usual.

These movements, resolutions, conventions, and solemn declarations, by the enthusiasts of the North, or anywhere else, are very much like the determination of the madman to bring the world to an end by refusing to wind up the sun. Of late, the enthusiasts of the North have kept quiet; but we must have always the same *quantum* of madmen and madness in the world; and accordingly we find Mr. Middleton, of South Carolina, introducing into the Legislature of that State, a series of resolutions, declaring that if the Wilmot Proviso should pass Congress, South Carolina will be at liberty to form a new Government of its own. Well, if South Carolina should do so, what of it? She is at liberty to do it whenever she chooses. Why don't she do it?—Any man can pass resolutions to form a separate Government for himself—any number of men can do the same thing—the Abolitionists and anti-Abolitionists can do the same, and put themselves in the position of the man who would not wind up the sun, in order to bring the world to an end.

The institutions of the Southern States are their destiny, their misfortune, and their advantage.—There are few intelligent people in the United States, with the exception of the Abolitionists and the scoundrelly politicians—who use such questions to humbug the people—who do not believe that the slave institutions of the South belong to themselves, and never should be touched, in any way, by any other part of the country. The coloured race of the South are happier in their present condition, better provided for, and more comfortable in every respect, than the same race at the North, or the white race of labourers in Europe. All the nonsense, philosophy and affected sympathy uttered by politicians on the subject, are the merest *fanfaronade* in the world.

We are sorry to see such men as Mr. Middleton giving encouragement to such notions, or attaching consequence to them, in such a way as he has done.

Selections.

The Syracuse Daily Journal publishes entire the sermon of the Rev. Samuel J. May, on Thanksgiving Day. We give an extract:

* * * *

But I have not time now, nor is it necssary for me to discuss the general subject of war. I should be ashamed to call myself a Christian, if the community in which I have preached more than two years, should be found ignorant of my sentiments respecting war, Slavery, and the use of intoxicating drinks. On this occasion I wish only to fix your attention upon the war, in which our nation is involved with Mexico; and point you to the disastrous effects it has produced and is producing upon the moral sense and integrity of our country; so that our prayer for the divine "protection against famine, disease, and crime," may be followed by corresponding endeavours to avoid those evils, especially the last—the greatest of all.

Never would our army have been allowed to make this cruel onslaught upon our sister Republic, if correct sentiments and feelings had prevailed through the country. There would have been a general burst of indignation at the proposal, and our President, if he had been left to take the foolish and wicked step he did, would have found himself so wholly unsupported by the people and their Congress, that he would have quickly retraced it. But the prevailing laxity of principle respecting war: the neglect of Christian ministers to enforce the precepts of Christ respecting the treatment of enemies, and to show that those precepts are imposed upon nations no less than individuals—the countenance that all along has been given to the military profession, and the ample provisions made for the organization of an army, all together prepared a class of persons, so soon as the war was announced, to arms, eager to rush to gain the laurels of victory. At first, it is true most people in the northern section of the country, especially those of the political party opposed to the administration, expressed strong disapprobation of the war. They knew, and all the world must know, that its real object is to extend the area of Slavery, and secure to the slaveholding oligarchy of the South a decided ascendency in our Federal Government. Both those things they deprecated, yet, no sooner did tidings come to us of the success of our army, than the exultation of victory was much louder than the condemnation of war. The presses of the two political parties vied with each other in endeavours to get the latest news from Mexico first before the public; and in bestowing the highest applause upon the officers and men, who, at the command of the President, had hastened to carry desolation and death into that infant, feeble, distracted Republic. Indeed the party that denounced the war as unnecessary and unrighteous, were loudest in asserting their claims to the honour of having furnished the ablest officers, and the largest proportion of troops, which had perpetrated the outrages, which were now forsooth christened glorious victories, splendid achievements. At one moment the Whig party seemed to be on the point of nominating by acclamation, General Taylor as their candidate for the Presidency, because his success had so intoxicated the people, that it was thought he would be chosen, whether nominated or not.

When it was urged that Gen. Taylor, Gen. Scott, and others, who were signalizing themselves in the butchery of the poor Mexicans, had declared their disapprobation of the war, deeming it to be unnecessary, waged without sufficient cause, for a most unworthy purpose; and that they were therefore especially guilty before God for taking any part in it, the reply on all hands was, oh! they are soldiers, and must of course do whatsoever the Government requires at their hands, let their own private opinion be what it may. Ah, is it so? Is it really so? Must a soldier merge himself, body and soul, in the will of certain human masters? Must he go blindly on, doing anything he may be bidden to do, without stopping to inquire whether it be right or wrong? Nay, worse, must he, with his eyes open, clearly seeing the thing commanded to be wrong, must he nevertheless go on to do it? Such is the doctrine, on which the military system rests—such the doctrine that is passing current in this so called Christian land! If this be the understanding of his duty, how wicked, how impious is it for any man to become a soldier. He ought to refuse to submit to the degradation, as did the primitive Christians, though the refusal should cost him his life. Better to die at the stake, a martyr to principle, than to be a soldier. The very etymology of the word *soldier* shows how much of self-abandonment it implies.—The soldier is a *sold* man. One who has parted with himself, for a price, to do the bidding of another, parted with his right of private judgment, his will, his conscience! You have all shuddered over the fictitious sales of men who have sold themselves to the devil. Why should you shudder less at these actual sales, for the most diabolical purposes?—"Give them hell," cries General Taylor, as he urged on his troops in one of their earliest conflicts with the Mexicans. On the eve of a battle in the war of 1812, some young officers were impatient of delay, and manifested their impatience in the presence of their commander. "Young gentleman," said the veteran, sternly, "do you wish to be in hell. I tell you a battle field is a very hell." And it is for such scenes, and to do the deeds befitting them, that a man sells himself, when he becomes a soldier.

What can be more impious than for a man so to dispose of himself? He is the servant of God; bound to obey him in all things, at all times, at all places. He cannot put off and resume his obligation to obedience, whenever he may please. The attempt to do this is an act of impiety; and it is abortive withal, for God will not release him. I am often shocked at the thoughtless, flippant way, in which many persons speak on this subject (many too, who claim to be Christians), as if it were a matter of course that some men should become soldiers, and that soldiers should obey their commanders rather than God; yes yield implicit, prompt, unquestioning obedience to the orders of their superiors in rank. Truly, the profession of a soldier has long appeared to me a false one, but of late it seems to me positively impious. "I am a Christian, and cannot fight," was the answer of many a one in the primitive churches, whom the minions of the Roman Emperor attempted to bribe or to force into the army. Let every one in our day, who would deserve the Christian name, say the same; and let him add, *I am a man, and therefore may not, will not sell myself—become a soldier.* "War is a game, which, were their subjects wise, kings could not play at."

It is very probable I shall be told, it is too late now to take the position I do, at least as it respects this war. We are involved in it, and we must fight it out. Thus say some of the highest political characters in the country, and the people say, amen. But is there no alternative when we have entered a wrong path? Must we press on to the end. There are hundreds of thousands in this country who think the President has done wickedly in waging this war.—Still we are told, that, now we are in, for the honour of our country, for the glory of our arms, we must fight, and kill, and lay waste, and destroy all we can, until we "conquer a peace." Is this dreadful necessity upon us? Is the honour of our country to be secured only by the sacrifice of our humanity? Is the glory of "our arms" to be obtained by trampling under our feet, in the gore and mire of the battle-field, those crowns of eternal glory, that are promised to the meek, the merciful, the peace-makers alone? And is the glory of our armies worth this price? Pause a moment ye who have been beguiled by the current doctrine of the day. We may, perhaps, conquer a peace with Mexico by fighting; but can we surmount the difficulty, in which we have involved ourselves with God, by persisting in the wrong we are doing our neighbour? Can we "conquer a peace with God?" I tell you nay. By persisting in the wrong, and fighting ever-so valiantly, we can never make it right. Repentance is the only way by which we can get out of the trouble into which our sin has brought us. Let us insist then that our army be recalled from Mexico. It never should have gone there. Every step it has taken in this war, every victory it has won has only plunged the army, and our nation, deeper in guilt. Let then our troops be commanded to repent, which means turn back, retrace their steps; and let our nation confess before God and the whole world, that we have done a grievous wrong; and make what amends we may to bleeding Mexico.

I may be told it is in vain that we advise this course; that it will never be followed; that our Government, and more especially our gallant army, have too much pride to act so ingloriously. Inglorious is it to do right! Inglorious is to repent us of the wrong! Such I know is the doctrine of our country, in this evil day. But such is surely not the doctrine of the Gospel. Which is right, my hearers? In which have you the most confidence! Which will you follow? I hope you will determine to do all you can to induce our Government to repent. Memorialize Congress. Remonstrate with the President. If you do not move them, in the way they should go, you will at least have a consciousness of having done your duty—of having done what you could to stay in its course this horrid war—"the abomination of desolation."

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☞ The New-York Globe, which has hitherto been second only to the Courier and Enquirer, or the Express, in its servile obedience to our Southern overseers, has, we are glad to see, changed its tone with its editor. Mr. A. Ingraham has taken charge of it, and the Globe, we understand, is to be the organ of the Young Democrats. We find the following article in a late paper:

IS FREEDOM A BENEFIT OR AN INJURY TO THE BLACK MAN?

It is contended by some of the ablest Southern Statesmen, that Slavery is a benefit to the coloured man—that it is a state of society in harmony with nature and the law of God. In the language of Mr. Calhoun, "it is a positive good, a natural order of society." In no State in the Union is this opinion so prevalent as in South Carolina. It is the strong argument used by her Statesmen to rebut the argument of those who express a desire to see Slavery abolished.

On glancing our eye over the last number of the *Charleston Mercury* received at our office, it caught the following paragraph in the leading editorial of that paper:

> "Mr. Yancy gave notice that he would, on Monday next, ask leave to introduce a bill to emancipate Charles, the slave of David Adams. This slave, it seems, accompanied the late Lieut. Adams to Mexico, was personally engaged in all the battles and marches in which the regiment participated, and behaved with much gallantry throughout."

Charles, the slave of David Adams, a coloured man, it appears, has distinguished himself for great bravery in fighting the battles of our country, side by side with his master; and it is as a reward for this bravery that he is to be made a freeman, by a legislative act. Now, if the theory is correct, that Slavery is a great boon to the black man, and freedom tends to make him more miserable, why should Charles, the slave of David Adams, be made to suffer on account of having been signalized for his bravery? Does not this very action of the Legislature of South Carolina prove that they are insincere in declaring that Slavery is happiness for the black man?

From the Salem Gazette.

SLAVERY IN FRENCH GUIANA.

On the 11th of December, last year, we brought to the notice of our readers the legislative proceedings in the French Colony of Guiana, consequent upon the recent laws of the French Home Government, for modifying and regulating the institution of Slavery in the French colonies.

We are now indebted to Capt. Cheever, of the brig Gazelle, for copies of farther legislative proceedings of the Colonial Council.

At the session of the 31st of August a series of propositions were offered by Messrs. Sauvage and St. Quantin, as the general basis of a new plan of colonization and emancipation for French Guiana. The report goes into much detail, but the following are its principal features:

"The inhabitants of French Guiana will accept the immediate emancipation of their slaves, and will give their active support to that measure, on the following conditions:

"By the same act which shall proclaim emancipation to Guiana, there shall be allowed, by the parent State, an indemnity of one thousand three hundred and seventy-five francs for each slave, of all ages and sexes, existing in the colony. [This estimate is the medium value officially ascertained.]

"Of the amount of this indemnity, two-thirds shall be paid to the proprietors. The remainder shall form a common fund to secure the introduction of bound labourers into the colony.

"The labourers destined for the culture of the soil shall be drawn principally from Asia and Africa; but labourers designed for the direction of the cultivators, &c. may be brought from Europe. Each proprietor shall have the right to receive the same number of bound labourers that he possessed of slaves.

"On the day when emancipation shall be proclaimed, those hitherto slaves shall be subjected to an engagement of fifteen years, and shall remain attached, until the completion of this engagement, to the establishments to which they respectively belong."

The main propositions were accompanied with ample details; the whole being referred to a Committee of the Council, who reported upon the subject at the October session. The report goes into the subject at great length, and presents the following conclusions:

"If it were possible to consider the question abstractedly from its future consequences, it would be easy to say, from the colonial point of view—

"1st. The State grants to each proprietor of slaves an indemnity equal to the value of said slaves, and of the property to which they are attached.

"2d. Emancipation is proclaimed in the French Colonies.

"From the metropolitan point of view, the formula would be still more easy. The following edict would be sufficient:

"*Emancipation is proclaimed in the French Colonies.*"

"The Committee, on a full view of the plan submitted by Messrs. Sauvage and St. Quantin, observe that it proposes to attain two objects: 1st. In accomplishing the great measure of emancipation in Guiana, to reduce as much as possible the expenses to be incurred by the metropolitan Government, in order to give to the proprietors an indemnity which they would consider sufficient. 2d. To favour, with no other sacrifice, a result as desirable as the first,—the development of colonization.

"The committee find the combinations proposed for the attainment of this double end, acceptable.—The plan has the advantage of emancipating from the colonists, and of presenting not only no impossibility, but not even any serious difficulty of execution."

From the Correspondence of the True Democrat.

SLAVE-CASE IN OHIO.

COLUMBUS, Nov. 24, 1847.

MESSRS. EDITORS:—The Circuit Court of the United States is still sitting here. The most important and interesting case which has been tried, is that of *Driskell vs. Parish*, for harbouring and concealing fugitive slaves, and obstructing their arrest.

The declaration contained four counts. The first charged that Jane Garrison was the slave of Peter Driskell, and owed him service under the laws of Kentucky, and escaped into the State of Ohio; and that Parish, knowing these facts, harboured and concealed her. The second charged the same facts as to the service and escape, and that the plaintiff attempted to arrest them, which arrest, Parish, knowing the facts, obstructed and hindered. The other two counts repeated the same charges as to a boy, four years old, named Harrison Garrison.

There were only two witnesses examined in chief for the plaintiff, whose statements were so nearly facsimiles of each other, that it is needless to give more than one of them.

Mitchell, one of these witnesses, stated that Jane Garrison and her five children were slaves of Peter Driskell, in Kentucky, that they escaped in the night of the 25th of October, 1844—that he, Mitchell, with A. J. Driskell, the other witnesses, pursued them to Sandusky, where, by stratagem, and the aid of some hired assistants, they succeeded in seizing two of the children, whom they lodged in a room at Carkhaff's tavern, where *they left their arms*—that having heard that Jane and her little son were living at Mr. Parish's, they went to his house about twelve o'clock, and met him near the gate—that they asked for the woman and child—that they were brought to the door—that they attempted to approach Mitchell, but were prevented by the interposition of defendant—that Mitchell then stated they were the slaves of Driskell, of Mason county Kentucky, and he had come for them—that Parish asked, "By what authority?"—that he replied, "by authority of a power of attorney," putting his hand towards his pocket where it was—that Parish said, "that won't do; I must have judicial authority"—that Mitchell then demanded to arrest them and take them before a magistrate—that Parish said that could not be done there, and directed the woman and child to go into the house, and shut the door on Mitchell and Driskell, leaving them standing in the street. Driskell's statement varied from this only in two particulars. He said Mitchell attempted to arrest them, and laid his hand upon the gate to enter; and also that Parish pushed the servants into the house.

On the other side, Messrs. Barber and Beecher, two highly respectable gentlemen from Sandusky, testified that they were present in Sandusky on the 1st of March, 1845, when Mitchell and Driskell were undergoing examination on a charge for a riot committed in seizing the two boys—that upon the examination, Parish was called to the stand as *a witness for Mitchell*, and was questioned as to the transaction at his gate the day before—that he related all that took place—that his statement was corrected in one or two particulars upon suggestions by Mitchell—that Mitchell then gave a full statement himself, and there was an *entire concurrence* in the representations of both—that in the statement thus made, there was nothing said of any demand of judicial authority by Parish, of any approach towards Mitchell by the servants, or of any demand or attempt to arrest the servants by Mitchell, or of any hinderance or obstruction by Parish, or of any directing, waving, or pushing the servants into the house, or of any shutting the door against Mitchell and Driskell:—In short, that not one of the statements now made by Mitchell upon the stand, essential to make out Driskell's case against Parish, were contained in his statement at Sandusky. They also testified that Driskell was present at Sandusky, and did not dissent.

These witnesses were fully corroborated at every point by the depositions of Judge SADLER, the President Judge of the Circuit—by Justice BACKUS, the examining magistrate, by Col. SLOANE, who was *Mitchell's counsel* upon the examination, and by Mr. MACKAY, a bystander, all of whom heard the statements, and all testified fully as to them. All agreed that Parish and Mitchell both said that all that either wanted at the gate was, a fair trial of the claim set up to the woman and her son.

In addition to this testimony, the defendant introduced the deposition of Miss Sarah Gustin, a lady who happened to be at his house when Mitchell and Driskell paid their visit. This lady testified that she witnessed the transaction at the gate—heard nothing of judicial authority—there was no attempt to seize Jane or her son, and no approach by Jane or her son towards Mitchell; on the contrary, Jane was reluctant to go even to the door, and when the boy was brought out, he shrunk behind his mother. There was no demand to arrest the servants, and no obstruction of such arrest. The servants went back into the house of their own accord, the door was left open, the men bowed to Mrs. Parish and went away, and the door was closed.

To rebut this testimony, the only witnesses offere were Mitchell and a lawyer named Wheel took Mitchell said the conversation about a fair tr the trial place at another time, and had reference also was his of the boys. Wheeler said that such statement was impression, but that a concurren the gate. What made by Parish and Mitchell sel for Driskell did not this statement was, the co think fit to inquire.

Upon this evidence the Court, as was to be expected, charged favourably to the defendant; but the jury, contrary to all expectation, returned a verdict for the plaintiff for the two penalties claimed in the counts relating to Jane Garrison, amounting to one thousand dollars.

It will be remembered that these penalties are in addition to the damages which may be claimed for the same act: and in fact, another suit is pending for damages.

Thus, then, it appears that a citizen of Ohio, by employing a coloured servant, is exposed to heavy penalties and damages, (although without the slightest intention to oppose unlawfully, the execution of the execrable act of Congress,) provided the slave-catchers will swear against him. I forbear all comment. There is a motion for a new trial, and until it shall be decided against Parish, I will not suffer myself to believe that such a verdict can be carried into judgment.

Yours, respectfully,
ANTI-SLAVE-POWER.

"A GREAT EVIL—A WRONG."

The Louisville Examiner puts Mr. Clay in a "tight place," in the following article:

Such is Slavery, as described by Henry Clay, in his Lexington speech.

Not a great evil to masters only—not a wrong to the slave alone—but a great evil and wrong to white and black—and a curse, unmitigated, almost, to the former, or wrong, immeasurable, to the latter.

What is to be done with this "great evil, this wrong?" Says Mr. Clay:

> It may be argued that, in admitting the injustice of Slavery, I admit the necessity of an instantaneous reparation of that injustice. Unfortunately, however, it is not always safe, practicable, or possible, in the great movements of States and public affairs of nations, to remedy or impair the infliction of previous injustice.

So be it. But suppose we have the power, suppose it "safe, practicable or possible" for Kentucky and Virginia to emancipate—*what, then?* Why, in that case they are bound—Henry Clay by his own rule and reasoning, would declare them religiously called upon—to make "instantaneous reparation for the injustice" of Slavery.

Is it in our power "*safely*" to do this?

Who doubts? Not a man in the *mid-slave States* would dream of denying either the safety or practicability of emancipation in them. Not a Statesman who will hesitate about admitting that freedom would bring to them larger happiness, surer wealth, wider power.

But Mr. Clay proposes a *test* by which we may judge *when* emancipation is safe, practicable, or possible. What is it? It is unsafe, according to him, to take this step, (more on this point hereafter,) *when* the blacks outnumber the whites. This is not the case in any of the mid-slave States. It is not so, as we all know, in Kentucky. The whites here, and in the other mid-slave States, are not only more numerous than the blacks, but the blacks are so scattered, and so situated, that they could not, in any possible contingency, do them serious harm.

Mr. Clay's language, on this point, is as follows:

> In States where the slaves outnumber the whites, as is the case with several, the blacks could not be emancipated and invested with all the rights of freemen without becoming the governing race in those States.

Waving the inquiry, whether it would be possible, even in the case supposed, for the blacks to become the governing class, and applying *the rule as laid down by Mr. Clay*, Kentucky is bound—the mid-slave States are bound—to make "instantaneous reparation of the wrong—to remedy the injustice of Slavery." There is no escape from this conclusion, if his own reasoning be followed out. *If* the Cherokees could have justice done, without causing greater evil, then their lands should be restored to them. It is only because *this act of justice* would cause a *greater* evil, that Mr. Clay hesitates in making "instantaneous" reparation for as foul and fiendish an inhumanity as man ever practiced upon man.

But Mr. Clay does not leave his *test* to vague generalities. He specifies. Let that specification be made in his own words:

> In the State of Kentucky, near fifty years ago, I thought the proportion of slaves, in comparison with the whites, was so inconsiderable that we might safely adopt a system of gradual emancipation that would ultimately eradicate this evil in our State.

Near fifty years ago, (say in '98,) he thought the proportion of slaves, in comparison with the whites, was so inconsiderable, that emancipation was both safe and practicable. This word, *inconsiderable*, is a strong word. And the language in connection with it, strengthens its force, and gives point to its meaning. Mr. Clay thought the proportion of blacks to whites in 1800 not only *then* inconsiderable, but "*so*" inconsiderable, that Kentucky might have emancipated without danger or difficulty. These questions, therefore, arise:

What was this population in 1800?

What has it been since, and what is it now?

The following table will answer both, and enable us to determine, at a glance, what are Mr. Clay's views as to emancipation:

	Slave	White	Proportion
1800	40,343	220,955	5—50
1810	80,561	406 511	5—40
1820	126,782	564.317	4—45
1830	165,213	687.917	4—16
1840	182,258	779,828	4—27

The year 1800 is the point. Then Slavery was "*so*" inconsiderable that emancipation could have been made without any trouble. Up to 1840 the proportional increase has been fractional—say, *one per cent.*—and *this*, in no one's estimation, not in Mr. Clay's, certainly, could render this evil *inconsiderable* now. Besides that, as regards positive power, and pecuniary ability, Kentucky is better able to emancipate in 1847 than she was in 1800! When, therefore, he asserts that the proposition was so inconsiderable in 1797, he asserts that it *is* inconsiderable in 1847, and that we can safely emancipate *now*—that we have the ability to remedy "the great evil, the wrong," and ought to make "instantaneous reparation." And such we believe to be the general conclusion.

The *context* in which these passages appear only makes us certain that our construction of them is right. We observe caution—some degree of reserve—more of both than we supposed belonged to the man, or would be in the speech (as reported by our correspondents)—but we have in it, also, that early and unextingishable love of liberty—that bold and buoyant hope for man—which has made his name a consecrated one in far-off and foreign lands. In this spirit, was this sentence uttered:

> I should rejoice, if not a single slave breathed the air, or was within the limits of our country.

For *Kentucky*, this may be! For all the *mid-slave States*, this boon can be secured! It needs, only, that the spirit which declared this wish should govern—that the man who uttered it take the lead—and that according to his own rule and reasoning, proclaim himself for freedom, to ensure this great good in Kentucky and Virginia—and sooner than he dar hope, or dream of, in *all* the South. We ad th cheerfully, that we ought to deal with Slavery affect- "a due consideration of all the circumstanc races." ing the security, safety, and happiness of by his *spe-* We only say, judging by Mr. Clay's curity, safety, *cification* of that test, that "the greatly advanced and happiness of both" would may, for his sake, by emancipation. Oh! that h his own good time, for the sake of humani proclamation, that, in the make direct and bol freedom, be never—never will home-struggle fro be silent or nays—when the fever of ambition burn- In earlier fiercer glow, and careered uncontrolled, ed, with ous thought—Henry Clay—in the face of by nation, and before heaven, solemnly declared:

> "If I could be instrumental in eradicating this deepest stain (Slavery) upon the character of our country, and removing all cause of reproach, on account of it, by foreign nations; if I could only be instrumental in ridding of this foul blot that revered State that gave me birth, or that not less beloved State, which kindly adopted me as her son, I would not exchange the proud satisfaction which I should enjoy for the honour of all the triumphs ever decreed to the most successful conquerors.

"*If I could be instrumental!*" Why, after the Lexington speech, we received some eight or ten communications, from younger citizens, and it seemed to us as if some of them were half crazy. They were ready for emancipation at once. They wanted no delay. Such was the effect of the delivery of the Lexington speech upon them, that they wrote and spoke with so much Anti-Slavery zest and fire, as to amuze us! "*If I could be instrumental!*" It seems to us, as if the opportunity for which Henry Clay longed for was at his own door—knocking there, and *waiting* to be improved—and as if a word—one god-like action—would concentrate him to the greatest event of the age. "*If I could be instrumental!*" He can be so immediately. He can be so here, in Virginia, all over the South! Let him but *will* it, and he can do more than any one man, or any hundred men to eradicate this "stain"—to rid his native and his adopted State "of the foul blot," which darkens both. And what would be the highest honour won by warrior, or won by politician, compared with the unfading and eternal glory which such a work, in behalf of humanity, would twine round his name, evermore!

From the London Times, Nov. 16.

It is very difficult to imagine that there can be any class of persons who could read with satisfaction the intelligence which we yesterday published from the seat of war in Mexico. They who only wish to see such bootless carnage brought to a termination, will find no kind of substantial encouragement for their hopes.—They who involuntarily sympathize with an aggrieved and invaded nation, of what character soever it may be, will meet with additional grounds for disappointment and concern; while all who are interested in the national credit of a people sprung from the same stock with ourselves, must lament that it has been sullied by such atrocities as those into which the Americans have been drawn by the consequences of their first unjust aggression. The inevitable horrors of a city taken by storm have been almost eclipsed on this occasion, by the spectacle of fifty miserable Irishmen hanged in a body, for deserting the colours to which they had attached themselves. We have no wish to disguise the fact, that over and above the undue and fortuitous aggravation lent to every incident of war in a season of profound and general peace, this act of General Scott's may assume a deeper dye from want of proper consideration of the circumstances which might be alleged to justify it. No doubt desertion, the most emphatic of all military crimes, becomes a more formidable contingency and demands more severe treatment in an army or on an expedition where the temptations are unusually great, and the restraints unusually small. The American army, on this occasion, has been described as a heterogeneous aggregate of half the nations of Europe, and it is certain, from the constitution of the population, that such must, to a large extent, be the case with every considerable expedition sent out by the United States. Excepting among the descendants of our twenty thousand Puritans who cluster about the States of New England, it would be difficult to define the breed or locality of a real Statesman. The broad distinctions already existing between the northern and southern, eastern and western States, are still further increased by an average influx of two hundred thousand emigrants yearly from all parts of Europe. Beyond the circle of a local militia, there can be found but little spontaneity of union; and, under such condition, it may be incumbent on a commander to secure, by terror of example, that fidelity which he can hardly expect from suggestions of patriotism. Yet after all such considerations, we must avow our conviction that this act, which for wholesale and exterminating cruelty, may match the most barbarous rigours of past wars, does brand the general, the army and the expedition, with a deeper stigma than any it wore before. A party of miserable creatures, dispossessed of a home or country of their own, took their services to a colonel, as they might have done to a contractor, and leased their sinews to the work of a war as they would have done to that of a railroad.—We do not say that their constitutional instability deserved the indulgence they might perhaps have claimed for it themselves, but we do think that the sternest demands of the occasion might have been satisfied with less than such wanton and unrelenting butchery. Even in the rude barbarism of a new world we no not look for the judicial atrocities of Galicia or Catalonia—The poor wretches had been placed in front of the Mexican lines, partly as men whose facility it was desirable thus to secure. They were, of course, seized as the battle went against them, tried, and condemned.—No lots were cast, no forlorn commutation or expedient of decimation allowed. Four were allowed the benefit of extenuating circumstances. Three were grudgingly permitted to escape through a loophole in the law, and were punished only with such inflictions short of death as could be devised by a disappointed court. The rest were taken in a heap to the gallows, under which "they were kept standing for an hour or two, till the flag they had deserted was flying from the walls of Chapultepec, when they were all swung off together as the stars and stripes rose into the air." After this revolting example of melodramatic massacre by supreme authority, the reader will not be surprised to learn that the execution of such resolves has since been taken, with characteristic promptitude, into the hands of the troops themselves.—One of our papers stated that "a comrade recognizing a deserter, to save the trouble of a court martial, pitched him at once into a mill flume, where he was crushed to pieces by the wheel." If the accountability for such abominations as these falls to one side or the other, according to the justice of the war, some parties must have an ugly reckoning before them, and one which is yet far from closed. If there is any conclusion in which all sides are now agreed, it is that neither bloodshed nor conquest have won a step towards peace. Of this fact, the Cabinet of Washington now appears fully cognizant, and General Scott, after all his efforts, has only arrived at that precise predicament which we portrayed two months ago. He is now in Mexico with a force which numbered about nine thousand disposable men before the late battles, in which it was perhaps reduced by a fourth. In the city he is encompassed by a swarm of savage *leperos*, who, if they do one but murder at their ordinary rate of practice, would assassinate his whole army in a twelve-month. His communications are so far safe, that no garrisoned post is likely to be forced; but it cannot be said that there is a free intercourse between any two of them. The American intelligence itself states, that the road from Vera Cruz to Jalapa or Mexico could only be kept open "by a solid column of infantry from the gates of one city to those of the other." Nothing but the want of enterprise amongst the Mexicans, permits the garrisons a single yard's patrol beyond their posts.—Even at Vera Cruz—the base of operations—the immediate neighbourhood of the city is only kept free by strong detachments, and so suspicious is the aspect of things within the walls, that Colonel Childs, the other day sent sixty bombs, facetiously described as "native Americans," amongst the habitations of the citizens, to recall the late inflictions to their minds. Meantime, the Mexican Congress is assembling Queretaro, and, with a laudable resolve of adding no faults of commission to those of omission, has proclaimed its unanimity in favour of prosecuting the war; so that nothing has been effected beyond a change of positions, with this advantage for the Mexicans—that they are somewhat more impalpable even than before. General Scott may advance to Queretaro as he has advanced to Mexico, but his phantom foe will find a fresh metropolis in every province, till the invader has neither forces sufficient to keep his conquests, nor strength remaining to pursue them.

From the London Sun.

As the star-spangled banner of the United States fluttered triumphantly on the walls of Chapultepec, thirty soldiers [illegible] in front of the American forces. The cruelties perpetrated by [illegible] Cortez, on his first expedition into Mexico, have been surpassed in barbarity and heartlessness, by the heroic commanders of the model Republic. If despotism can be symbolized by a knout, American republicanism may be henceforth represented by a gallows, and this from the same spirit of historic heraldry, which would indicate French republicanism by a guillotine. Never, we undertake to aver most distinctly, never has national reputation been so disgraced, not even by the incendiarisms of the *bocage* or the *noyades* of Nantes—not by the rigour of Westermann or the callousness of Narvaez—as the nationality of the United States has been disgraced by one of its subordinate officers at Mexico. That it may not be conjectured that our sympathy is exaggerated or our indignation of superfluous violence, we shall detail, in a few syllables, these incidents [illegible] unchristian vengeance which have stigmatized, with [illegible] infamous notoriety, the name of an otherwise unno- [illegible] into C[illegible] martinet. Whatever troops have been marched [illegible] Mexico, [illegible]rnia or into the more southern portions of [illegible] Department [illegible] accordance with the directions of the War [illegible] their incongruo[illegible] Washington, have been remarkable for comparative youth [illegible] character. Such was inevitable. The [illegible] dent power, and the [illegible] the United States, as an indepen [illegible] principled aggression u[illegible]parative suddenness of this un- [illegible] rendered it impossible that the neighbouring territories, expedition should be otherwise [illegible] army dispatched upon the [illegible] neous. All classes, all nations, an[illegible] singularly heteroge- quota to the enlistment, and diversi[illegible] legions, added their the moral and physical appearance of the more strikingly American captains led under their standards [illegible] armament.—the brave recruits of the United States, but with merely large numbers of mercenaries and adventurers. A[illegible]them such very doubtful additions to the American forces, were brigades like the handful of Irish soldiers commanded by Major Riley, and who deserted at different times from the flag of the United States, to serve under that of Mexico. On the occasion of the hand-to-hand encounters which preceded the entrance of General Scott into the capital of the invaded territories, these unfortunate wretches were captured by their victorious assailants, and brought to trial in separate batches for the crime of desertion.—That military discipline is the very soul and existence of an army, and that the righteous and judicious punishment of desertion is absolutely essential to the maintenance of military discipline, are truths universally recognized and universally accepted. That we acknowledge with the utmost distinctness; but it must be remembered, at the same moment, that a natural distinction has been invariably made between the desertion of native soldiers and that of mere mercenaries; and it must be especially remembered that even in cases where the culprits have been proved most culpable, their sentence has been pronounced with a calmness befitting the majesty of justice, and their punishment inflicted without any violation of the decencies of society, or of the noblest dictates and impulses of humanity. In the present instance, the manner of both judgment and execution was directly the reverse. The judgment was hurried, precipitate, and indecorous. The execution was characterized by the utmost refinement of cruelty, and by a fiendish prolongation at once of the ecstacies of revenge and the agonies of despair. Although sixteen deserters were hung on the 9th ultimo, at San Angel, and four more on the following morning at Mixcoac, the thirst for vengeance on the part of the commanders of the United States was unslaked. The crime to which we would especially direct attention, was reserved for a more remarkable opportunity; it was to consecrate a victory, and to associate with the glory of their regiments the gloom of their tribunals. It was not enough that a dozen men, who could not have been formally convicted, were subjected to the degrading chastisement of the lash; it was not enough that the letter "D" was branded upon each man's cheek; it was not enough that Riley had writhed under a whip of raw hide, wielded by a Mexican muleteer—the consummation of these cruelties were delayed until the 13th ultimo, when a deed was to be performed, before which the ruthless heart of the most sanguinary dictator might have quailed. On that day, thirty of these Irish deserters were brought out in a body at Mixcoac. They were pinioned, ropes were about their necks, and they stood each man under a gallows. It was a moment when the most pitiless might have refrained from enhancing their anguish; it was one of those moments when the most dastardly raffian finds his evil passions relenting, and when the stoicism of the hangman himself has been known to soften. For nearly two hours death stared those thirty men in the face—during that horrible interval they remained, each one with the halter round his neck, and the beams of the gibbet over his head, shuddering on the verge of the grave, drinking from the bitter chalice of dissolution, slowly, to the last drop of its dregs of agony. For these protracted and unparalleled torments, the thirty deserters were indebted to a Colonel of the United States Army, who had pointed to the neighbouring battlements of Chapultepec, and declared to these doomed men that the signal of their execution should be the capture of that stronghold, and the appearance upon its walls of the banners of the American Republic. When at last the stars and stripes rose triumphantly above the stones of Chapultepec, those thirty men "were all swung off together." The name of this Colonel was Harney.

Of all the atrocities ever perpetrated in warfare, not one is recorded more cool, deliberate, and devilish in its cruelty. It is a fitting illustration of the sentiments of rapine and injustice in which this Mexican invasion has originated. It is a testimony, moreover, that the Americans have received a terrible reception from their opponents, for it is among the most famous remarks of the most wonderful soldier who ever trod the earth, that whenever an army is ruthless in victory, be sure it has very narrowly escaped defeat!

Committees of the Senate.

On Foreign Relations—Sevier, Ark.; Benton, Mo.; Webster, Mass.; Hannegan, Md.; Mangum, N. C.

On Finance—Atherton, N. H.; Dickinson, N. Y.; Clayton, Del.; Hunter, Va.; Phelps, Vt.

On Commerce—Dix, N. Y.; Breese, Ill.; Johnson, Md.; Cameron, Pa.; Davis, Mass.

On Manufactures—Dickinson, N. Y.; Ashley, Ark.; Upham, Vt.; Butler, S. C.; Clarke, R. I.

On Agriculture—Sturgeon, Pa.; Turney, Tenn.; Spruance, Del.; Atherton, N. H.; Corwin, Ohio.

On Military Affairs—Cass, Mich.; Benton, Mo.; Crittenden, Ky.; Davis, Miss.; Dix, N. Y.; Badger, N. C.; Rusk, Texas.

On Militia—Rusk, Texas.; Atchison, Mo.; Greene, R. I.; Fairfield, Me.; Underwood, Ky.

On Naval Affairs—Fairfield, Me.; Yulee, Florida; Miller, N. J.; Bright, Ia.; Johnson, Md.; Cameron, Pa.; Badger, N. C.

On Public Lands—Breese, Ill.; Ashley, Ark.; Corwin, Ohio; Felch, Mich.; Underwood, Ky.

Mr. Hale, of New Hampshire, omitted at his own request.

On Private Land Claims—Yulee, Foote, of Miss.; Johnson, of La.; Downs, of La.; Berrien

On Revolutionary Claims—Bright, Bradbury, Upham, Rusk, Johnson, of La.

On the Judiciary—Ashley, Butler, Berrien, Westcott, Dayton.

On Indian Affairs—Atchison, Sevier, Phelps, Downs, Bell, of Ky.

On Post Offices and Post Roads—Niles, Sturgeon, Pearce, Rusk, Corwin.

On Claims—Mason, Westcott, Underwood, Bradbury, of Me.; Baldwin, of Ct.

On Roads and Canals—Hannegan, Foote, Clarke, Sturgeon, Spruance.

On Pensions—Johnson, of La.; Felch, Phelps, Davis, of Miss.; Baldwin.

On Territories—Douglass, Bright, Clayton, Butler, Davis, of Mass.

On District of Columbia—Cameron, Hunter, Miller, Foote, Greene.

On Public Buildings—Hunter, Yulee, Spruance.

On Printing—Bradbury, Cameron, Greene.

On Patents and Patent Office—Westcott, Turney, Davis, of Mass.; Dickinson, Dayton.

On Retrenchment—Turney, Douglas, Mangum, Niles, Clarke.

On expenditures of the Senate—Felch, Niles.

Mr. Hale, of New Hampshire, asked to be excused from acting on any Committee, and was excused accordingly.

STANDING COMMITTEES OF THE HOUSE.

The first name mentioned on each Committee is that of the Chairman of such Committee:

Committee of Elections—Richard W. Thompson, Ia.; Joseph Mullin, N. Y.; Lucien B. B. Chase, Tenn.; Nathaniel Boyden, N. C.; Timothy Jenkins, N. Y.; John Van Dake, N. J.; Samuel W. Inge, Ala.; J. Dixon Roman, Md.; Hezekiah Williams, Me.

Of Ways and Means—Samuel F. Vinton, Ohio; Robert Toombs, Ga.; James McKay, N. C.; Chas. Hudson, Mass.; Geo. S. Houston, Ala.; Chas. S. Morehead, Ky.; James Pollock, Pa.; Samuel D. Hubbard, Ct.; Henry Nicoll, N. Y.

Of Claims—John A. Rockwell, Ct.; John Crowell, Ohio; John R. J. Daniel, N. C.; Wm. Nelson, N. Y.; David Wilmot, Pa.; Geo. C. Dunn, Ia.; Thomas W. Ligon, Md.; Thomas S. Flournoy, Va.; Jas. S. Thomas, Tenn.

On Commerce—Washington Hunt, N. Y.; Joseph Grinnell, Mass.; R. F. Simpson, S. C.; Moses Hampton, Pa.; Bannon F. Thibodeaux, La.; John Wentworth, Ill.; Dudley S. Gregory, N. J.; Archibald Atkinson, Va.; Kingsley S. Bingham, Mich.

On Public Lands—Jacob Collamer, Vt.; Alexander H. Stephens, Ga.; J. A. McClernand, Ill.; Garnett Duncan, Ky.; Richard Broadhead, Pa.; Harvey Putnam, N. Y.; John Jamison, Mo.; Alexander Evans, Md.; W. R. W. Cobb, Ala.

On Post-Office and Post-Roads—Wm. L. Coggin, Va.; Joseph M. Root, Ohio; Charles Brown, Pa.; Daniel B. St. John, N. Y.; John S. Phelps, Mo.; Elisha Embree, Ia.; George W. Jones, Tenn.; Abraham Lincoln, Ill.; David S. Kaufman, Texas.

On District of Columbia—John G. Chapman, Md.; Frederick A. Tallmadge, N. Y.; James McDowell, Va.; Washington Barrow, Tenn.; Orlando B. Ficklin, Ill.; William Henry, Vt.; Alexander D. Sims, S. C.; Thomas O. Edwards, Ohio; Benjamin B. Thurston, R.I.

On the Judiciary—Joseph R. Ingersoll, Pa.; George Ashman, Mass.; John Petit, Ia.; Nathan K. Hall, N. Y.; John H. Lumpkin, Ga.; James Dixon, Ct.; Richard French, Ky.; John L. Taylor, Ohio; Richard K. Meade, Va.

On Revolutionary Claims—Daniel P. King, Mass.; Chester Butler, Pa.; Franklin W. Bowden, Ala.; Robert L. Rose, N. Y.; Alfred Iverson, Ga.; David Outlaw, N. C.; Jonathan D. Morris, Ohio; Wm. A. Newell, N. J.; Ephraim K. Smart, Me.

On Public Expenditures—Thomas L. Clingman, N.C.; John Strohm, Pa.; Henry Bedinger, Va.; Artemas Hale, Mass.; Willard P. Hall, Mo.; John W. Jones, Ga.; Emile La Sère, La.; Franklin Clarke, Me.; Harmon S. Conger, N. Y.

On Private Land Claims—John Gale, Ala.; Jasper E. Brady, Pa.; James B. Bowlin, Mo.; Wm. W. Wick, Ia.; David Ramsey, jr. N. Y.; John H. Harmanson, La.; Patrick W. Thompson, Miss.; Richard S. Candy, Ohio; Andrew Johnson, Tenn.

On Manufactures—Andrew Stewart, Pa.; Amos Abbott, Mass.; Joseph A. Woodward, S. C.; John W. Houston, Del.; Joseph E. Edsall, N. J.; Eliakim Sherrill, N.Y.; Wm. G. Brown, Va.; John W. Crisfield, Md.; James H. Johnson, N. H.

On Agriculture—Hugh White, N. Y.; A. H. Shepperd, N. C.; Wm. Sawyer, Ohio; John G. Palfrey, Mass.; Sampson W. Harris, Ala.; Wm. Rockhill, Ia.; Hiram Belcher, Me.; Wm. Thompson, Iowa; John I. Slingerland, N. Y.

On Indian Affairs—Meredith P. Gentry, Tenn.; Daniel M. Barringer, N. C.; Jacob Thompson, Miss.; Abraham R. McIlvaine, Pa.; Charles W. Cathcart, Ia.; Joshua R. Giddings, Ohio; Lucius B. Peck, Vt.; Aylett Buckner, Ky.; Robert W. Johnson, Ark.

On Military Affairs—John M. Botts, Va.; Armistead Burt, S. C.; John [illegible] Ga.; John James Wilson, N. H.; Hugh A. Harlason, [illegible] vin, N. Y.; [illegible]key, Pa.; Lynn Boyd, Ky.; Dudley Mar- [illegible]am T. Haskell, Tenn.; David Fisher, Ohio.

On Militia—John B[illegible] Thompson, Ky.; James A. Black, S. C.; John Blanchard, P[illegible]; Robert M. McLane, Md.; John M. Holley, N. Y.; Char[illegible] H. Peaslee, N. H.; R. T. L. Beale, Va.; Winfield S. [illegible]therston, Miss.; Rudolphus Dickinson, Ohio.

On Naval Affairs—Thomas Butler K[illegible], Ga.; Isaac E. Holmes, S. C.; Robert C. Schenck, Ohio; Hugh White, N. Y.; Thomas H. Bayly, Va.; Lewis C. [illegible]vin, Pa.; Frederick P. Stanton, Tenn.; E. Carrington Cab[illegible], Pa.; Amos Tuck, N. H.

On Foreign Affairs—Truman Smith, Ct.; Henry W. Hilliard, Ala.; Charles J. Ingersoll, Pa.; George P. Marsh, Vt.; R. Barnwell Rhett, S. C.; John S. Pendleton, Va.; William Duer, N. Y.; Robert McClelland, Mich.; Daniel Duncan, Ohio.

On Territories—Caleb B. Smith, Ina.; Robert B. Cranston, R. I.; Howell Cobb, Ga.; Julius Rockwell, Mass.; James Thompson, Pa.; Daniel Gott, N. Y.; Isaac E. Morse, La.; Nathan Evans, Ohio.; Timothy Pillsbury, Texas.

On Revolutionary Pensions—William M. Cocke, Tenn.; Peter H. Silvester, N. Y.; John D. Cummins, Ohio.; John Freedley. Pa.; Thomas S. Bocock, Va.; Richard S. Donnell, N. C.; David Hammons, Me.; William Strong, Pa.; Sidney Lawrence, N. Y.

On Invalid Pensions—Henry Nes, Pa.; Andrew S. Fulton, of Va.; George Fries, Ohio.; William T. Lawrence, N. Y.; Abraham W. Venable, N. C.; Robert A. Thompson, Va.; George N. Eckert, Pa.; James S. Wiley, Me.; George Petrie, N. Y.

On Roads and Canals—Robert C. Schenck, Ohio; Elias B. Holmes, N. Y.; Robert Smith, Ill.; Alexander Irvin, Pa.; A. W. H. Clapp, Me.; Cornelius Warren, N. Y.; Samuel O. Peyton, Ky.; William A. Newell, N. J.; Job Mann, Pa.

On Patents—John W. Farrelly, Pa.; William B. Maclay, N. Y.; Thomas J. Henley, Ia.; John W. Jones, Ga.; John K. Miller, Ohio.

On Public Buildings and Grounds—John W. Houston, Del.; William B. Preston, Va.; James J. Faran, Ohio.; Robert M. McLane, Md.; Gideon Reynolds, N. Y.

On Revisal and Unfinished Business—John W. Hornbeck, Pa.; Frederick W. Lord, N. Y.; Artemas Hale, Mass.; Thomas J. Turner, Ill.; Hugh L. W. Hill, Tenn.

On Accounts—Linn Boyd, Ky.; Dudley S. Gregory, N. J.; George A. Starkweather, N. Y.; William Kennon, Jr. Ohio; William Henry, Vt.

On Mileage—Hiram Belcher, Me.; Thomas Richey Ohio; Cornelius Warren, N. Y.; W. A. Richardson, Ill.; James S. Green, Mo.

On Engraving—Lewis C. Levin, Pa.; Henry C. Murphy, N. Y.; Green Adams, Ky.

On Expenditures of State Department—Daniel M. Barringer, N. C.; John H. Crozier, Tenn.; Samuel Lahm, Ohio; James Dixon Ct.; William Collins, N. Y.

On Expenditures of Treasury Department—Joseph M. Root, Ohio; Richard S. Donnell, N. C.; Aasburn Birdsall, N. Y.; Aylett Buckner, Ky.; Winfield S. Featherston, Miss.

On Expenditures of War Department—John H. Crozier, Tenn; Richard W. Thompson, Ia.; William Kennon, jr. Ohio; David S. Jackson, N. Y.; Abraham Lincoln, Ill.

On Expenditures of Navy Department—Patrick W. Tompkins, Miss.; Nathaniel Boyden, N. C.; William B. Maclay, N. Y.; Beverley L. Clark, Ky.; Amos Tuck, N. H.

On Expenditures of Post-Office Department—James Wilson, N. H.; Orlando Kellogg, N. Y.; Charles E. Stuart, Mich.; Shepherd Leffler, Iowa; John B. Thompson, Ill.

On Expenditures of Public Buildings—E. Carrington Caball, Fla.; James G. Hampton, N. J.; Wm. Sawyer, Ohio; Elias B. Holmes, N. Y.; William A. Richardson, Ill.

Joint Committee on Library—John Quincy Adams, Mass.; William W. Preston, Va.; Henry C. Murphy, N. Y.

Joint Committee on Enrolled Bills—James G. Hampton, N. J.; John L. Robbinson, Ia.

Strange Case.—A very singular transaction took place last week, which terminated yesterday, as follows:—On Saturday last, D. Burhanse, landlord at Youngs' Tavern, five miles from this city, missed from his trunk six hundred dollars in specie and bank notes. He immediately commenced a search, and on Saturday evening, from some circumstances, supposed he had good reason to suspect his ostler, and an adjoining neighbour and his wife, to be concerned in the theft. He had them arrested and put in jail Saturday night.

On Sunday night, his own wife acknowledged that *she* purloined the money; when the husband immediately had two of the prisoners released on bail. Yesterday, at 2 o'clock, the case came up for legal investigation, and the wife was brought on to the stand as a witness, when she swore that she herself took the money without the knowledge of "chick or child," and now had it in safe keeping. In answer to the question where the money was, she stoutly refused to tell. The Court decided she must—she decided she *musn't*. The Court hinted at a commitment for contempt. She told them to go ahead—said she would go to jail—would lay there as long as they could support her in those quarters—would *die* there, but never, *never* would she tell where the money was.

She claimed that the money was *her own*, and took it as such, and meant to *keep* it too; if anybody could help themselves, let them do it. A dispute arose among the counsel as to the "relevancy" of several nice points—whether it amounted to a theft, it being her husband's money, and whether she was obliged to tell where it was, &c. She had fully exculpated the three accused, by shouldering it herself; and now *who was on trial?*—or was there anybody? She said she was "something of a lawyer," and she didn't think it very good law that a person should be obliged to tell everybody where their money was, for "they might," said she, "want to steal it." Lawyers looked blank—the Court was n't "sure he was right;" the woman was perfectly resigned to her fate, whether it was the *jail* or otherwise—reiterating that she should keep the money *anyhow*; and the Court was obliged to dismiss the whole case, and all concerned.—*Detroit Advertiser, Dec. 7.*

Communications.

Anti-Slavery in Newark, N. J.

NEWARK, December 17, 1847.

FRIEND GAY:—I am a Jerseyman,—and belong to the white-skinned aristocracy of this country; where kidnapping, plunder, and butchery are lawful and respectable, if only prosecuted on a large scale. I am not one of those unfortunate Jerseymen, who were stolen a few weeks ago from Mount Holly, by the legal authorities of our patriotic State, and colonized in the "chivalrous" State of Maryland: nor yet one of those poor souls, who were stolen last Friday from Hopewell, Cumberland county,—probably by the same piratical gentlemen, who acquitted themselves so heroically in the affair at Mount Holly. This last act of piracy was doubtless prompted by the glory achieved in the first exhibition. How far these piracies are to be extended in this region, we have not yet been informed. We are anxiously waiting to have some announcement on this subject from the authorities. We are interested to know how many of us will be taken, from each township and county;—who will be taken, and the time our masters will come for us. In regard to these things, we are kept in the most alarming suspense. We should be happy to learn how the rest of us are to be disposed of, that we may prepare to "dodge the question." The people are beginning to talk about these matters.

I have commenced lecturing on the subject of American Slavery, in a schoolroom, in the south end of our city.—I have talked to a small audience twice, on the subject. It is difficult to get the attention of the people; owing partly to their apathy on the question. My notices have not yet been very widely circulated. Wishing the cooperation of all the friends of humanity, in my humble efforts in behalf of the slave, I went to several ministers of churches here, after my first meeting, and solicited them to read a notice of my next lecture, to their respective congregations, on the coming Sabbath, inviting them to attend. Rev. Brinsmaid, said he would not read my notice to his congregation on the Sabbath, and remarked that the lecturer was a stranger. Rev. McCarroll said that he would not read my notice on the Sabbath, because it was a secular notice. I observed to him that it was a religious notice; for we were commanded to "remember those in bonds as bound with them:" and that if his own children were in Slavery, he would read the notice. He inquired if I had ever lived in the South. I answered, no. He said I ought to live there awhile, before I lectured on Slavery;—that he had preached there;—that the Abolitionists had circulated inflammatory pamphlets among the slaves, and injured the cause. I assured him that I should not present anything to the public that could be controverted. He finally remarked that the people were *quiet* here, now, and that the subject should not be agitated. Rev. Eddy said he would not read my notice, because it was a secular one; unless by the direction of the Session, and referred me to the Session: but as I did not know where Mr. Session lived, I did not call on him. Rev. Scott said that he would not read my notice, unless I would satisfy him beforehand, that my plan was such as he could approve of himself. I told him my plan was to preach deliverance to the captive and freedom to the bound. He hinted that colonization was the best plan. He would not read my notice. Rev. Moran said that his church had nothing to do with the matter. He would not read my notice. Rev. Wakely said he would think of it, and would see what was the practice of his church. I have not heard of his reading it. I wonder what sort of religion is taught by the abovenamed clergymen, who would not read to their congregations, a notice of a lecture, in behalf of a million of our sisters, who have been consigned to the great brothel-house of American Slavery;—and in behalf of a million of men, who are prohibited by law, from learning to read the name of the God that made them! Its seems that those ministers claiming to be the representatives of Jesus of Nazareth, have resolved to pass by those three millions of our countrymen, who have fallen among thieves—Does not their position strongly remind us, of the priest and Levite of old? I have not visited the other ministers of our city yet; but intend to visit the brethren soon.

Yours, for "God, the Slave and Liberty,"
WILLIAM LARISON.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, DEC. 23, 1847.

The English Addresses.

A writer in the Christian Register, who signs himself G. E. E. finds great food for mirth in the last address of the English Unitarians to their brethren in this country. He esteems the sending it at all an excellent joke, inasmuch as the Unitarian Association never had but one slaveholder for Vice-President. "Please, ma'am," says a nursery-maid, in one of Marryat's novels, to her angry mistress, who had just learned that the girl, sometime before, had given birth to an illegitimate child,—"Please, ma'am, it was a *very* little one!" Next, it is an excellent joke inasmuch as it is a threatened denial of "tea and muffins" to all American clergymen who may hereafter visit England. But the very richest of all is the "calling or craft" of many of the signers of the Address. G. E. E. chuckles with wonderful satisfaction, when he comes to this. He has the Englishmen on the hip here. It is time they knew there, in England, and G. E. E. means they shall know, what manner of people we are in this country. The citizens of the model Republic, consider themselves as good, at least, as their neighbours, and are not to be taught by all sorts of people. The Unitarians of the Boston Association are not to be told their duty by your paltry mechanics abroad, your ruff-scuff Englishman. "We learn," says G. E. E. "that besides 'gentlemen,' several respectable green-grocers, dry-salters, muffin-makers, coal-heavers, snuffer-makers, and wire-workers, &c. profess our views." Their impudence! Profess *our* views, indeed! What right has a green-grocer to be a Unitarian? or a coal-heaver? or a muffin-maker? And to address us. *We*, the comfortable and respectable Unitarian Christians, in and about Boston, both clergy and laity, with our lineage as pure, and our escutcheons as unsullied, as our faith is immaculate! The brotherhood in England had better know to whom they are talking in future. Their dry-salters should be taught that the salt of which they are expected to judge is not in the Unitarian Association of America, and their snuffer-makers that the lights of the New England Churches are not farthing-candles for their snuffing.

But this humble follower of the Carpenter of Nazareth, and the fishermen of the Lake of Gallilee, professes to give a history of the events which have led to the correspondence between the American and English Unitarians. It purports to be a sketch of the rise and progress of the Anti-Slavery cause. The atrocity of Slavery, he thinks, is some excuse for the "overbearing and unscrupulous" spirit, "the faults of temper and of language," which have, as he says, characterized the Abolitionists. We should wonder at this concession, did it not seem to be made, that his defence of the course of himself and his brethren, might have the more force for this show of fairness. It is when the Abolitionists came to apply tests to others that his quarrel commences with them. Had they raved at Slavery in the abstract, and made no application of their preaching to anybody, G. E. E. is plainly one of those quiet and philosophical people who would not have permitted his peace and comfort to be disturbed by them. It is such torpidity as his, we beg leave to assure him, that the Abolitionists have always aimed at starting into life. It is the slumbers of such congregations as his must be—if he has one—or the comfortable drowsiness of such men as himself, that such sons of thunder as Parker Pillsbury, and Stephen S. Foster, are needed to break up.

"Mr. Garrison and his more intimate supporters thought they had a right to expect the zealous co-operation of the ministers and of the prominent men in our churches They were," says G. E. E. "to a great extent, disappointed in their expectations." But why were they disappointed? Because they expected what they had no right to expect, or because the Church arrayed herself against them? The difficulty was not with the ministers, according to G. E. E. for not one "among us ever opened his lips to vindicate Slavery," but because in sermons and prayers, in associations and conventions, they did not denounce the iniquity with such emphasis and with such epithets, as to satisfy the Abolitionists.—We deny this statement. We deny both that the Abolitionists have ever demanded all that is here asserted, or that the clergy have always been innocent of that extreme of proslavery for which they are here held excused. But even were it true that the former have been extravagant in their demands upon the latter, and that the latter were never guilty of a positive defence of Slavery, it by no means follows that these have fulfilled their duty to the slave. To prove that the Abolitionists were wrong is not to prove that the other party is right. The Abolitionists may have been ever so denunciatory, ever so extravagant in their zeal, even devilish in their temper—none of which do we, for a moment, acknowledge—and yet they rightfully and properly called upon the clergy to move in this matter. It was the duty of the clergy to do this, and no fault of others could excuse them for neglecting it. Nay, they were the more bound to be faithful in this matter, if so holy a cause was receiving injury from the indiscretion of misguided men. They twice condemn themselves when they resort to such a palliation of their own supineness; for they acknowledge a duty neglected which others had therefore attempted to perform, and excuse themselves for its still further neglect, on the plea that these others—whom *they* should guide—were indiscrete and inconsiderate. And G. E. E. is too shrewd not to see this dilemma; for while he acknowledges that "some among us believed in full sincerity, and therefore declared, that the course pursued by the Abolitionists tended to embitter the South, to rouse the most dangerous passions about an evil which needed no aggravation, and to engage the time and attention which might have been most wisely spent in conciliatory and practical measures," he declares that the clergy took the opposite course, and laboured with untiring zeal to correct public opinion, and by conciliatory and practical measures to bring about the redress of this tremendous wrong. But he falsifies history, and flies in the face of known facts, when he asserts this. Until within a short period, the Unitarian clergy have shown no other interest in the Anti-Slavery cause than to oppose it, and even now some of the leading men among them—witness Dr. Dewey's late letter—give the whole weight of their influence to sustain that corrupt public opinion which is the mighty, and almost insurmountable obstacle, in the way of any plan for the redemption of the slave from bondage.

The Abolitionists, says G. E. E. would permit no middle course upon this subject. Lukewarmness, they maintained, "whether real or only seeming, was the most dangerous feeling on this matter, and that it did more to uphold and ratify Slavery than did the strongest argument which might be offered in its support. They observed how supple were the consciences of some of our public men, how coldly some of our merchants looked upon the cause of the slave, and how ready were some of those who had business or social relations with the South to drown the appeals of simple justice in an outcry against fanaticism." Let us add to this statement, the fact that the Slavery of the United States is supported by the Constitution and the laws of the country, defended, as in accordance with the word and will of God, by all the great ecclesiastical bodies in the land, the indirect source of a large proportion of the wealth of Northern merchants, the power that makes and unmakes political parties, the element in our social relations that insures respect and esteem to its supporters, or contempt and neglect to its opposers, and who can deny that the Abolitionists, in assuming and maintaining such a position, combined the common-sense of practical men, and the wisdom of prophets? Never of any cause was it truer, that those who are not for us are against us. When we reflect that the respectable people of Boston would have hung Garrison in broad day; that rewards were offered at the South for the heads of leading Abolitionists; that the murderers of Alton shot Lovejoy while defending his printing-press; that the Mayor of Philadelphia gave up Pennsylvania Hall to be sacked and burned by the mob; that the leading Whig paper—the Courier and Enquirer—of this city, aroused the ruffian populace to the attack and destruction of churches and private houses; and that the Anti-Slavery lecturer, even to this day, is not unfrequently assailed with showers of stones and rotten eggs, in answer to his "appeals for simple justice;" it is plain that there is, and that there can be no middle course. In a cause that involves the interest of all the people, which appeals to the head and the heart of every citizen, and which, from its commencement, has produced universal excitement, and has aroused the best feelings, as well as the worst passions of the human heart, no man has a right to be a lukewarm and unconcerned spectator. And few can be. All either hate Slavery, and aid the Abolitionists, or bid them God-speed, or hate the Abolitionists so much more than they do Slavery, that they have no time, nor will, to do anything for its overthrow.

But sharp as the distinction is which the Abolitionists make between pro-slavery and anti-slavery, G. E. E. is no more satisfied with us on the one hand, than on the other. He, good man, would have us not only to leave in peace the enemies of the slave, but ignore his friends as well. The peace of the Church, not its purity, is the one thing needful. We are no less blame-worthy, that we told the world who, by his prayers and sermons identified himself with the cause. And yet—impracticable and perverse generation that we are!—"a subscription to the Liberator, an attendance on Anti-Slavery Conventions, Fairs, or Pic-Nics were the more lenient terms" which satisfied us of the Anti-Slavery character of some ministers. If Channing, Follen, the Mays, Stetson, Furness, Stone, Russell, Weiss, and others, old and young, have gained their Anti-Slavery reputation at so cheap a rate, how comes it that all their brethren do not share it with them? G. E. E. either libels the noble men to whom he refers in this sneer at their Anti-Slavery labours, or he condemns himself and his friends in showing how light a thing it is, which they have *not* done, to give help and countenance to this great cause.

One would think, if G. E. E. speaks truth, that it would have been almost impossible for the Unitarian clergy to have escaped the imputation of being Anti-Slavery, with an Anti-Slavery party who gave good characters on so small provocation. Certainly they must have taken some pains to have procured the opposite reputation. And this is the simple fact. The Deweys, the Parkmans, the Putnams, the Lathrops, and a host of others, have compelled, by their actions, the Abolitionists to enter the lists against them in behalf of the slave.—They have proved themselves pro-slavery; it was not necessary that we should denounce them as such.

The English people are at so convenient a distance, that they can look on as cool spectators, and judge impartially of the different positions of the various parties in the great contest going on in this country between Liberty and Slavery; and G. E. E. pays a poor compliment to the influence of the Unitarian press, and of the Unitarian clergy, and laity also, of this country over the brethren abroad, in his assertion that they have been prompted by Abolitionists to send letters of remonstrance to the American Association. Are they in England prone to believe evil rather than good of men? or do we of the Anti-Slavery press, and the few of us who have any intercourse with English Unitarians, possess so strong an influence with them, that quite outweighs all that the brethren of this country can bring to bear upon the brethren abroad. Certainly there are none among us who are vain enough to believe this. The English Unitarians have been led by no party in this matter. With the facts before them, they have come to an independent judgment, and have judged righteously. "Some of our good brethren abroad," says G. E. E. "put their heads together, and wished to get up a remonstrance." Rather, we should say, put their *hearts* together, and resolved to beseech their erring brethren in America, to remember those in bonds, and not permit the love of ease, or comfort, or peace, to turn them aside from their duty to these the humblest and most forsaken of all God's children.

John G. Palfrey.

What little there is left of her old honour, manliness and political honesty in Massachusetts, has at length found a representative in Congress; and the State is thrown into convulsions, the moment she is sure of it.—That Mr. Palfrey should dare to give such a vote for Speaker as his conscience prompted, and should therein disregard the dictates of party, is looked upon as a sin, which should consign him to political perdition. The Boston Atlas, seconded by the Boston Advertiser, leads off in the attack and all the smaller fry, such as the New Bedford Mercury, whose duty it is to watch the Commodore, and obey signals, follow in their wake. We are glad, however, that there are some papers in Massachusetts, the Worcester Spy, and Lowell Journal, for example—who, though they do not agree with Mr. Palfrey, as to the propriety of his vote, yet cheerfully accord to him the right of voting according to the dictates of his own conscience, and his own judgment. The papers of this city are not a whit behind their compeers, in Massachusetts, in condemning the man who, in a public station, had the temerity to remember himself for any other purpose than to get an office. The Courier and Enquirer is of course loudest in vituperation, as that paper has an abstract hatred for anything approaching to virtue, and, like the devil, can be thrown into convulsions, at any moment, by the sign of the Cross; and the Herald teems with what its readers are expected to take for wit, at the expense of the opposition member from Massachusetts. The Tribune, the excellent Tribune, which is anti-slavery to the backbone when nothing is to be lost by it, and a great deal to be gained, has nothing to say upon the subject. It is one of those cases where discretion is the better part of valour. Not that the Tribune has not had something to say of the election of Mr. Winthrop. On that point it has been full of gratulation. Its Washington correspondent, who is also one of its editors, thinks that the withdrawal of Mr. Holmes, of South Carolina, from the Hall, whereby Mr. Winthrop gained his election, was ample atonement to Massachusetts for the treatment of Mr. Hoar. It was the reward which the South gave Mr. Winthrop for his subserviency to her, and there is a sort of fine contempt in the way in which she throws the bone to her Northern dog, after first showing him that he cannot have it, except from her, and that it is the price of his obedience. And that, too, is the very extreme of meanness, the quintessence of littleness, that could accept a reward thus given, for insults which could neither be given, nor received, except from a party careless of its treatment to one destitute of all honourable feeling. We are glad that the first public act of Mr. Palfrey in Congress, has placed him in a position where Southern overseers will not count him as one of their gang, and Northern *doe-faces* are satisfied that they have not in him a fellow.

We beg our friends, however, not to waste their sympathies on Mr. Palfrey, for we are persuaded he does not need them. He stands there in Congress among Southern slaveholders, as one that might have been one of them but would not, and among Northern vassals to Southern slaveholders, that might have purchased popularity by subserviency, but has not the suppleness to stoop to their level. Such a man is worthy of reverence, but is above sympathy.

Mr. Palfrey, too, knows well enough his own position. State street may talk of indignation meetings, but that which his constituents would hold, should they have one, would not redound to the credit or the satisfaction of the Cotton Whigs. Indeed they know well enough that Mr. Palfrey was elected in spite of their efforts; that the Atlas, which now roars itself hoarse over this betrayal of the Whig cause, read Mr. Palfrey out of the party, during the canvass for his election, and bent its whole energy, in column after column, to persuade, or convince, or frighten, or whip Whigs from aiding him with their votes. Mr. Palfrey is an Anti-Slavery Whig, and as such owes no allegiance to the Whig party, and acts with it when he pleases, and not when they please.

The Boston papers have published the correspondence between Mr. Palfrey and Mr. Winthrop, in which the former asked the latter certain questions touching his probable course, if chosen Speaker, in the appointment of Committees. Mr. Winthrop declined giving any categorical answer, but referred to his "general conduct and character as a public man," as an index to the policy he should pursue as Speaker. Mr. Palfrey took him at his word, and as any man of common sense, and common honesty, would have done, who professed to be opposed to the Mexican War, and the extension of Slavery, voted against him.

The Governor of Maine and the Ministers.

It will be recollected that the Governor of Maine, in his Thanksgiving Proclamation, enjoined upon the clergyman "not to desecrate the day or profane the house of God by assaults upon the institutions of our Sister States." He meant to have divine service, for once in the year, throughout the State, to accord with the old lady's notion of Christianity, who liked her minister because he never had anything to say about religion or politics. For the honour of Maine we have hoped that the clergy of that State would not acknowledge the Governor as the head of the Church. It is a remarkable fact, however, that but three have been heard of, among hundreds, who have dared to assert that the meeting-house is independent of the State House. One, whose name we have not heard, refused to read the Proclamation of his own Governor, but read that of the Governor of Massachusetts instead. Dr. Tappan, of Augusta, says the Gospel Banner, read the Proclamation, but omitted the obnoxious passage. In commenting upon the words contained in the Proclamation—"while abundant plenty fills our land, tyranny and oppression are deprived of the power to wrest it from the hand of toil and pour it into the lap of indulgence and luxury,"—he quietly remarked that he did not design, as the worthy Governor himself could not have designed, by such language, to "desecrate the day or profane the house of God, by assaults upon the institutions of our sister States!" The people were no less shocked at this clerical wit, than at such a flagrant disregard of the "powers that be," and that are "ordained of God."

Augusta has also another clergyman both heretical, and witty. The Rev. Mr. Judd, Unitarian, who it will be remembered, astonished the Maine Legislature by a Christian sermon on the Revolutionary war, some years since, and is the author of a remarkable book—"Margaret"—less known than it ought to be, preached no sermon to his people on Thanksgiving day; but instead, says the Portland Argus, "without explaining himself to his people at all, or making any apologies for his course, he opened the Bible and *read the whole of the Book of Lamentations instead!*—every chapter of its wailings!!!" Good. Mr. Judd could not have given a better sermon.

An Error Corrected.

To the Editor of the Anti-Slavery Standard:

SIR:—You stated not long since that the Hon. Daniel Webster is not a member of any church. From the following extract from that pious Journal, the New York Courier and Enquirer, it appears that Mr. Webster is in full communion with the Protestant Episcopal Church of the United States:

> Chancellor KENT was, as we have said before, a *professor* of religion, and very recently a communicant in the *Episcopal* Church; and it is worthy of remark, that within the past year, Chief Justice SPENCER, Mr. WEBSTER, and Mr. CLAY, have all partaken of the communion in the same church—Mr. WEBSTER having received the communion about a year since from the hands of the Rev. Mr. SOUTHARD in Calvary Church, without any allusion to the fact being made in the public press. This public testimony of four of the greatest intellects of the age—and all within the same year—to the great truths of Christianity, is well worthy of note; and cannot fail to arrest the attention and consideration of all who pause in the midst of the *present* to reflect upon the *future*, at the same time, that the *Episcopal* Church may well be proud of being the channel, through which such testimony has been added to the truth, the value, and the want and necessity of practical faith.

Pride, it strikes us, is not one of the Christian virtues, but still it may be proper in a church, if not in an individual Christian. Col. Webb, is himself a member of Calvary Church, and it may be possible that he speaks his own sentiments rather than that of the Episcopal Church, when he says, she ought to be proud to receive an accession of slaveholders, soldiers, duellists, and lawyers, into her communion. Mr. Webster, it appears, like Mr. Clay and Colonel Webb, is a *professor*. The Church may well be proud.

TRIAL OF CAPTAIN FREEMAN.—The trial of Captain Freeman, of the barque Chancellor, charged with being engaged in the Slave-Trade on the coast of Africa, was concluded on Friday last. It has occupied eight days, and the chief point relied upon in the prosecution was, that one Captain Canot of Cape Mount, who chartered the Chancellor, was engaged in the Slave-Trade as late as 1844. This point was not sustained, and Captain Freeman was acquitted. Captain Canot also stands indicted, but will probably be as lucky as Captain Freeman, though there is no doubt that he has been a notorious slave-trader. The trial, perhaps, will convince him that he had better stay at home, and carry on the traffic in a legitimate manner, though at less profit. Dr. Bacon of this city, who wrote, some years since, a series of capital articles on the American Colonies in Africa, gave the following rather equivocal testimony as to the character of Liberia and its Governor:

> Knows Governor Roberts; knows that he trades up and down the Coast; knows he went down to Sierre Leone for the purpose of purchasing condemned slavers; that he did purchase a vessel there as the agent of Pedro Banco, brought it to Monrovia, and called it after that place; witness, afterwards, knew that vessel to be in possession of a notorious slave-dealer, and it subsequently took a cargo of slaves to Cuba; witness knows that Captain Carnot rendered services to the American Colonists; he recollects when Mr. Finlay, one of the missionaries, was murdered at Grand Bassu; that Carnot purchased a number of vessels and fitted up a large expedition, headed by himself, and proceeded to Grand Bassa, and had an engagement with the murderers, in which Captain Carnot was severely wounded.

CAPTAIN PETER FLOWERY, says the Salem (Mass.) Register, who was confined in the Salem jail for having been engaged in the Slave Trade, (Foreign,) and pardoned by President Polk, died on the 2d inst. on his passage home from Africa. He was master of the schooner Mary Ann, of this port, and while on shore, sick, at Sierra Leone, the mate and crew ran away with the vessel.—The Mary Ann has since arrived at this port, and has been taken charge of by the Custom-House. The mate says he took possession of the vessel because he discovered she was to be engaged in the Slave Trade. Not finding a man of war to surrender her to, he brought her home.

MASS MEETING AT THE TABERNACLE.—The Whigs held a great meeting at the Tabernacle on Monday evening, to respond to Mr. Clay's Speech and Resolutions.—Dudley Seldon presided. Addresses were made by him and C. B. Smith, M. C. from Indiana. An Address, and a series of Resolutions were adopted. We copy two of the last:

Resolved, That we rejoice to hear a voice from the noble State of Kentucky declare in the language of the seventh resolution, that "we positively and emphatically disclaim and disavow any wish or desire on our part to acquire any foreign territory whatever for the purpose of propagating Slavery—or of introducing slaves from the United States into such territory," and we, the citizens of New York, do pledge ourselves to sustain these truly American sentiments.

Resolved, That while we recognize and respect the constitutional rights of the South to such domestic institutions as their fathers established,—and disclaim any just power on our part to interfere with them; and while we feel no desire that additions should now or ever be made by conquest to the territory of the United States, we yet feel bound to declare that, if territory *should* be annexed which was free before we acquired it, it must not cease to be free in our hands, but remain so forever.

Congress.

CONGRESS is doing nothing of any consequence. Mr. Polk's veto of the River and Harbour bill has been under discussion in the House. In the Senate, Mr. Dickenson offered the following resolutions, which were ordered to be printed, to be taken up at some future day:

Resolved, That true policy requires the Government of the United States to strengthen its political and commercial relations on this continent, by the annexation of such contiguous territory as may conduce to that end, and as can be justly obtained; and that neither in such acquisition, nor in the territorial organization thereof, can any conditions be imposed, nor institutions provided for, or established, inconsistent with the right of the people thereof to form a free sovereign State, with all the powers and privileges of the original members of the Confederacy.

Resolved, That in organizing a Government for a territory of the United States, it will best comport with the principles of self-government, upon which our federative system rests, and that the true spirit and meaning of the Constitution will be best subserved, and the Confederacy strengthened, in leaving all questions concerning the domestic policy of such territory to the Legislature chosen by the people thereof.

The following have been offered by Mr. Calhoun, which were made the order of the day for the 4th proximo:

Resolved, That to conquer Mexico and hold it, either as a province, or to incorporate it in our Union, would be inconsistent with the avowed object for which the war has been prosecuted; a departure from the settled policy of the Government, in conflict with its character and genius, and in the end subversive of our free and popular institutions.

Resolved, That no line of policy in the further prosecution of the war should be adopted, which may lead to consequences so disastrous.

Mr. Holmes, of South Carolina, moved the following resolutions in the House, and the *Whig* House refused to consider them!

Whereas this confederacy was formed for the establishing of a perfect union, and promoting the general welfare, it becomes those who are entrusted with regulating the Government so to direct its movements as to perfect that union, and advance that welfare; and whereas the prosperity, felicity, safety, and perhaps national existence, are involved in the invasive war we are now prosecuting against our sister Republic of Mexico, this important consideration should lead us to the adoption of such measures as may result in doing justice to Mexico, and promoting the lasting welfare of the United States: therefore be it

Resolved, That it is inexpedient for the United States Government, so to use its conquests as to extinguish the national existence of Mexico, but so to avail itself of the victories it has achieved as to establish, by treaty stipulations, a lasting peace with Mexico upon the basis of an entire free trade between the two republics, such as exists between the several States of this Union.

Resolved, That we agree to recede all the territory we have taken from Mexico beyond the Rio Grande, on condition that our citizens have free ingress and egress into and from New Mexico and California—the privilege of holding lands, exercising their religion, and carrying on trade as fully as any of the Mexican citizens of those provinces.

Resolved, That a farther condition be the right of entry and departure of our shipping, both national and domestic into and from the Mexican ports, as unrestricted as in the ports of the United States, with all the rights of breaking bulk taking in and discharging, purchasing and selling of cargoes, as in our ports.

Resolved, That we stipulate for a right of constructing a railroad from the United States to the harbour of San Diego, and to any town in New Mexico or California.

Resolved, That it is expedient to keep possession of the Castle of San Juan de Ulua as a hostage for the fulfilment of the stipulations above recited.

TALK OF DISUNION.—A petition has been presented in the Ohio Senate, praying that body to declare that the Union was dissolved by the annexation of Texas. It gave rise to an animated discussion, in which the petition was denounced as treason by one party, and defended by another. Mr. Backus, of Cuyahoga, (Giddings's District,) is reported to have said that—

> "The time might come when asking for a dissolution of the Union might be a laudable object; the Union was made different by the accession of Louisiana, then by Florida, and again by the annexation of Texas, which last was done by the President, who now announced that California and New-Mexico are wanted. To grant the prayer of the petitioners," said Mr. B. "might be treason to the Government as it now exists, but not treason against the Constitution as originally formed."

The petition was received by a vote of 19 to 17. The House, on the day of this transaction in the Senate, passed a series of resolutions condemnatory of Slavery as it now exists, and of its extension by annexing more territory to the Union.

RALPH RANDOLPH GURLEY.—The Chaplain of Congress is the Rev. R. R. Gurley. It is but a poor reward for his faithful and life-long services to the slave-power, but may be a stepping-stone to something better; probably not, however as he did not ask for his reward soon enough. His demand should have been made before his usefulness was over. He is now past service, and all royal masters are proverbial for their forgetfulness of worn-out servants. The Rev. Dr. Dewey, we observe, was also a candidate for the Chaplaincy. His services, though more recent, cannot compare with those of the ex-Secretary.

GENERAL TAYLOR has been received with great pomp and circumstance at New Orleans, and, it is supposed, will make a tour Northward. His visit is likely to put all the politicians of the country by the ears, for he insists upon it, that he is a Presidential candidate, nominated by the people, and bound to stand! The people, he says, may vote for him or not, as they please, but he does not feel at liberty now to decline, in favour of anybody. So says the Washington correspondent of the Baltimore American. Such roughness and readiness in jumping at the Presidency will upset, if persisted in, a great many deep laid political schemes.

CASSIUS M. CLAY has returned from Mexico, and arrived at Lexington. A public reception was given him by the people who honoured him once by a mob, and will atone for it now by disgracing him with a dinner.

☞ We have received the first number of a new paper to be issued semi-monthly, by Pillsbury & Co. 140, Nassau street, and to be called the Eagle. It is a neatly printed quarto, and takes high ground on the anti-slavery, temperance, and other reforms. Its main purpose, however, is the advocacy of a reform in writing and printing, in accordance with the system of phonography and phonotypy of Isaac Pittman. This, we understand, differs somewhat from that taught by Andrews and Boyle. We know nothing of the merits of the two systems, but those who prefer Pitman's, will be gratified to know that the Eagle promises to be an advocate that deserves patronage.

One of our subscribers at Quaker Hill has sent us his subscription money, but omitted his name. Will he have the goodness to forward it?

☞ We have received the first number of a new paper, published in this city, called the Pathfinder. It aims to be a sort of Directory for Railroads, Steamboats, Packets, Expresses, &c. &c. and cannot fail to be valuable to travellers and business men.

THE BUGLE has reduced its subscription price to $1, in advance, $1 25, if paid within three months, and $1 50, if payment is delayed longer than three months. The object of the reduction in price is to extend the circulation of the paper. We hope it will be successful.

This Week's Paper.

FOURTH PAGE.—*Poetry*: Gie me thy Blessing, Mither; A Call for Volunteers. *Miscellany*: The Marmot; Education of Idiots; The Dunkards—Their Customs and Ceremonies; The Sisters; Gleanings from Foreign Papers.

FIRST PAGE.—*Proslavery*: The Message of Governor of Virginia; American Liberty—American Eggs; Abolitionists and Anti-Abolitionists; I'm No Abolitionist.—*Selections*: Extract from Sermon of S. J. May; Is Freedom a Benefit or an Injury to the Black Man; Slavery in French Guiana; Slave Case in Ohio; A Great Evil—A Great Wrong.

Notes on New Books.

Graham's Magazine for January.—The table of contents of the present number of Graham, is certain to ensure its continued popularity. Bryant, Cooper, Willis, Paulding, Benjamin, Poe, J. C. Neal, J. B. Taylor, J. R. Chandler, and others, hardly second to these in popular favour, make up a list of contributors unrivalled by any other Magazine in this country. With them Graham cannot fail to hold the position he has long enjoyed.

Rainbows for Children. Edited by L. Maria Child.—With twenty-eight Illustrations. New York: C. S. Francis & Co. 252 Broadway. Boston: J. H. Francis, 128 Washington street: 1848.

If little boys and girls will be good, they will certainly be happy, is the moral of all the books that are written now for the use of children. It is in accordance with the spirit of the age, in our country, which looks for a certain tangible equivalent in whatever is done. To be good for what it will bring, is a lesson in the economy of morals, which makes a good foundation for the after-lesson, that one hundred cents put in a money-box will in time make a dollar, which is worth five cents a year in the Savings Bank. The Savings Bank of morality, however, is not always so certain pay, and the boy, not finding the promised compensation, may invest his behaviour, where he is sure of fun in return at least.—"Rainbows for children" can hardly fail to make them happy, which is its chief aim, and the happy child is not often a bad one.

This little book is just such an one as an imaginative child would delight in, and an unimaginative one should learn to like. It is got up in a rare style of beauty, and its graceful illustrations are stories in themselves. We doubt if a prettier or more acceptable Christmas, or New Year's gift, can be found in any of the book-stores, or toy-shops.

The Union Magazine for January is lavish in illustrations, and its wood-cuts are especially excellent. Its publisher cannot fail to reap the reward of his enterprise from the readers of the lighter sort of literature. The names of Mrs. Child, Mrs. Sigourney, Miss Gould, Mrs. Ellet, Mrs. Osgood, Park Benjamin, N. P. Willis, J. Bayard Taylor, Wm. C. Bryant, Ralph Hoyt, are a sufficient guaranty of the character of its contents. We are glad to see an announcement of the editor, in a note to a description, by the artist, of a print representing one of the American bravos shooting two or three half-armed Mexicans, that pictures of that character are, for the future to be omitted. Such a pledge was due as a testimony to the character of the editor, and we have no doubt will be exceedingly acceptable to the readers of the Magazine.

Married,

In this city, December 15th, Mr. EDWARD B. EMERSON, of Newburyport, to Miss AUGUSTA J. daughter of the Hon. Henry Shaw, formerly of Lanesboro', Mass.

In Scituate, (Mass.) on Thanksgiving morning, in Rev. Mr. Sewall's church, by the Pastor, Mr. GEORGE W. BEAL, to Miss MARY L. GARDEER, both of Hingham.

In Boston, by Rev. Wm. H. Channing, WILLIAM A. TAPPAN, of New York, to CAROLINE, daughter of William Sturgis, of Boston.

In Boston, December 12, HENRY SOMNER to CORNELIA R. daughter of the late James Hall, both of Boston.

Died,

In this city, on the 15th instant, WILLIAM VON EICHTHAL, editor of the German Schnellepost, aged about 40.

In this city, THEODORE MONTGOMERY, aged 3 years and 4 months, only child of Theodore A. and Sarah Ann Eaton.

In Philadelphia, on the 16th ultimo, JOSIAH ANDREWS, late of Perry, Wyoming county, New York.

In Northampton, (Mass.) on Saturday, the 11th instant, Hon. JOSEPH LYMAN, aged 80.

In Philadelphia, on the 7th instant, ELLIS YARNALL, in the 91st year of his age.

GENERAL INTELLIGENCE.

Foreign.

Later from Mexico.

By an arrival at New Orleans we learn that General Santa Anna had issued one the *pronunciamento*, or proclamation, against the Provisional Government, which he denounced in strong terms. He had also called for an organized force of five thousand men, to resume the war. He is said to be still headstrong and determined.

Anaya was elected President on the 12th of November. His term of office will expire on the 8th of January next. In his Cabinet are: Minister of Departments, Villimitera; Secretary of State, Pena y Pena.

The whole Administration is said to be in favour of Peace; and a Commission composed of Couto, Aristian, Cuevas, and Rincon, had been sent to the Capital to re-open negotiations with Mr. Trist. The powers of the latter gentleman had been revoked before their arrival; and it is presumed they were referred to the Government at Washington.

There was a rumour that Generals Worth and Pillow, and Col. Duncan had been arrested by Gen. Scott. The arrest is said to have grown out of letters written by the former reflecting upon the Commander-in-Chief.

General Items.

Incendiary Publications.—Mr. Gover, of Hartford county, Maryland, was put upon his trial at Baltimore on the 2d instant, upon an indictment under the act of Assembly, prohibiting the circulation among the inhabitants of this State, of "any pamphlet, newspaper, handbill, or other paper, printed or written, of any inflammatory character, having a tendency to create discontent among, and to stir up to insurrection, the people of colour of this State."

The particular offence charged was, that the traverser had sent through the mail to Col. W. B. Stephenson, of Hartford, a pamphlet, printed in Philadelphia, containing the life of Frederick Douglass, a runaway negro slave, who escaped from Maryland, to one of the Northern States some years ago. The life purports to have been written by the negro himself—how it came into the possession of the traverser does not appear.

Mr. Gover has been, for many years, a resident of Hartford county, and is one of her most respectable citizens. Until recently, he was himself a slaveholder.—Col. Stephenson, to whom the pamphlet was mailed, was a member of the Legislature, from Hartford, and an extensive slaveholder.

The counsel for the traverser admitted the truth of the charge laid in the indictment, and contended for an acquittal upon the plea of the mental incapacity of the party to commit a crime.

It was shown by the evidence, that Mr. Gover was naturally of strong intellect—that, within a few days past, the infirmities of advanced age (about 80 years) had almost totally destroyed his memory and reasoning faculties—and that the once vigorous intellect of the man had become as that of a child—that his impaired mind was most evident upon the subject of Slavery, to the great annoyance of his numerous and respectable relatives in Hartford and in Baltimore. The Court entered an acquittal.—*Balt. Pat.*

Mr. Polk's Decency.—Sengstack, the brute and blackguard who made a personal attack upon the venerable John Q. Adams, has been appointed by the President Warden of the District Penitentiary. Mr. Polk may confer as many offices as he pleases on Mr. Wise, who made a personal assault upon *him* but let him not dare to outrage the moral sense of the nation by giving appointments to such scoundrels as a reward for assaults upon men venerable for their years and their virtues.—*Louisville Jour.*

A Slave Case.—A case is pending before the Washington County Court, Md. being an action brought by Hope H. Slatter, for damages sustained in the purchase of a negro (Bill Gross) convicted of manslaughter and sentenced to transportation. Wilson, as the Sheriff of the County, by the act of his deputy, sold the negro to Slatter without making him acquainted with the fact of his being a convict. The negro was forfeited in New Orleans where he was taken by Slatter against the laws of the State of Louisiana. Slatter having lost the price of the negro, now seeks to recover damages for the deception practiced upon him by Wilson's deputy. The case had been given to the jury on Tuesday.—*Baltimore Sun.*

Abolition of Slavery in the Danish West Indies.—At St. Thomas, a royal decree has been promulgated proclaiming the abolition of Slavery in the Danish Colonies. All slaves under 16 years of age are by this decree declared absolutely free from the 18th inst. and those above that age to be held in the condition of apprentices for four years from that date. We have not heard of the effect which this great measure has had upon the peace and industry of the islands where it has commenced operation; but there is reason to assume anything but evil results from it. The colonists of St. Thomas and St. Croix must have been fully prepared we think for this new order of things at the hands of the Government which bears the reputation of having been the foremost in suppressing the horrors of the slave-trade if not of slavery in general. The ground-work of the present measure of emancipation was laid in 1834 by a royal rescript for "taking precautions to secure the unfree negroes in the Danish West India Islands from improper treatment, and to render more easy the acquisition of their freedom." Upon the point of indemnity no particulars have as yet reached us.—*St. Lucia Palladium.*

Major Augustine Iturbide, now a Mexican prisoner on parole, is at Philadelphia, where his mother and family reside.

"*Peculiar Institutions.*"—Capt. Jewett, of ship Alkmar, of Boston, writes from Mobile, that on his arrival, having a crew of coloured men, he was apprised that the Mayor was required by law to order them to be taken from the ship and imprisoned until the ship should finish loading; when they would be returned to the ship on Capt. Jewett's paying the expenses. He had therefore concluded to proceed to New Orleans. Unless we are greatly mistaken, he will find a similar law in force there.—*Boston Daily Adv.*

What would be said if England, or France, for any reason, should order an American ship's crew, guiltless of all offence, "to be imprisoned until the ship should finish loading?" Would not such an outrage constitute a higher provocation for war than existed against Mexico.

Or, if a ship from Mobile, or New Orleans, or Charleston, coming into New York or Boston, should be deprived by the city authorities, of the services of its crew, what would be said? "Nullification" would be too mild a remedy for such an indignity. The entire South would instantly demand a "division of the Union."

But we, of the North, tamely submit to the encroachments and aggressions of Slavery. The States of Pennsylvania, New York, New Hampshire, and Maine, actually VOTED to bring Texas into the Union, loaded with debt, involved in war, and worse than either or both—*cursed with Slavery!*

Nor is our cup of degradation and ignominy yet full. There are abject, craven, "dough-faced" Northern politicians who even now, are ready to see Slavery extended over territory which is costing thousands of lives and millions of treasure!—*Alb. Eve. Journal.*

A Convention of Universalists in Cambridge, (Mass.) after a long and somewhat exciting debate, have adopted the following resolution:

Resolved, That the association express its solemn conviction that in order for one to be regarded as a Christian Minister, with respect to faith, he must believe in the Bible accounts of the Life, Teachings, Miracles, Death and Resurrection of our Lord Jesus Christ.

The Harbinger, in noticing this fact, tells a good story. The difficulty among the Universalists is caused by Davis's Revelations. A good old minister who is not led away by the new lights, declared at a recent meeting that he wished "to hear preached Christ and him crucified, and not Davis and him mesmerized."

Bite of a Rattlesnake.—Dr. Lee, of Hartford, (Conn.) who has practiced extensively at the South, states that he has treated five cases of rattlesnake bite, and all of them successfully. His remedy is alcoholic liquor—either rum, brandy, or gin—given in large doses. A half pint in every fifteen minutes, making a quart in an hour, is not too much, to be given as soon as possible after the bite. This remedy has been used at the South to a great extent, and has never been known to fail of a cure. The liquor absorbs or deadens the fatal virus and never intoxicates the subject so long as the virus of the reptile is in the system.

Dr. Wainwright, of England, was bitten a few days since, in this city, by a rattlesnake, which was sent him as a present, and died in a few hours.

Arrest of Alleged Slaves in West Jersey.—On Thursday three worthy, hard-working coloured persons, from 25 to 46 years old—Commodore and Aaron Chase and, Elizabeth Brooks—were arrested at Mt. Holly, by a person from Maryland who claims them as fugitives. They were taken before Judges Haywood, Mc. Henry and Deacon for a hearing—Messrs. Moffet and Stratton being counsel for the claimant, and Messrs. Slack and Spencer for the negroes. The latter demanded a trial by jury, and this being granted, the case was postponed to Wednesday next. The Judge decided not to touch the constitutionality of the law under which the proceeding was instituted, and which was alleged to conflict with acts of Congress.—*Newark Advertiser.*

Kidnapping again in West Jersey.—On Friday morning about sunrise two strangers went to the house of Robert Tete, in Hopewell, Cumberland Co. and took off his wife and child. Who they were, (says the *Bridgeton Chronicle*) where they were from, or where they went to we have not been able to learn. Robert was in town at work, but was soon informed of his loss.

The Freshets—Inundation of Cincinnati.—The waters of the Ohio have now swelled to the highest point attained during the great flood of 1832, and the lower part of the city is entirely inundated. At least five thousand families have been rendered houseless by this disastrous flood, and great distress must ensue in consequence. A public meeting of the citizens has been called to provide the means for alleviating their destitute condition. The stores south of Pearl street are flooded, and Broadway is overflowed. It is useless to calculate the damage, or endeavour to give an idea of the distress existing among us. Business has been almost entirely suspended. Half the lumber in the city is afloat, boats have even been carried off the stocks in the ship-yards. The snow is eighteen inches deep, and more is now falling. The telegraph between this city and Louisville has been thrown out of order by a break near Dayton.—*Cincinnati Corr. Phila. Ledger Dec. 16.*

Postmaster General's Report.—The following statistics are from the Report of the Postmaster General:—

Revenue received during the year,	$3,945,893
Expenditures during the year,	3,979,570
Excess of receipts this year over the last, (or 13 15-1000 per cent.)	458,693
Deficiences of the year,	33,677
Letter postage received during the year,	3,254,512
Number of letters passing through the Mail,	52,173,480
Free letters annually,	5,000,000
Newspapers annually,	55,000,000
Pamphlets, "	2,000,000
Dead letters, "	1,0000 00
Post Routes, "	183,818
Annual transportation, miles,	38,087,898
Receipts by Mail for two years,	$7,360,000

Of the amount due in this time, the delinquencies are only $21,948, and the delinquents 154 postmasters of an aggregate number of fifteen thousand one hundred and forty-six. The postmasters changed during the year number 3450. The Postmaster General says:

It is gratifying to find, that within so short a period after the great reduction of the rates of postage, the revenues of the department have increased much beyond the expectations of the friends of the cheap postage system, while the expenditures for the same time have diminished more than half a million of dollars annually; and that the department is in a condition to sustain itself without aid from the treasury.

Burning of the Phœnix.—The *Chicago Journal* of the 1st relates the following incidents: Two young ladies, returning from school, were in sight of their home.—They were aroused from their sleep; and with marked self-possession, seeing escape almost hopeless, calmly directed their trunk to be thrown over, that it at least might float ashore and reach their home. One of the doors being twisted off by a friend, was thrown over, and kissing each other and taking a mutual farewell, they make the fatal leap into the lake, and were never heard of after. The trunk was found afterward by their distracted father, having floated on shore. A man, his wife and child, took each other's hands, and leaped into the element scarcely less merciful than that which drove them into it, and were instantly separated. The man was saved by almost a miracle—his wife and child were lost.

Return of Italian Exiles.—A letter from Florence has the following:

> "I am assured by a person of undoubted veracity, that His Holiness has expressed, on many occasions, the wish to be surrounded by all those good Italians, (no matter to what State they may belong,) who have suffered for Italy, and are now in exile; and I am also told that measures have been taken to invite to Rome the Exiles now in America, Messrs. F. Foresti, Alex. Bargnani, G Apinola and F. Argenti; and the time of their return will certainly be a day of joy for all good Italians."

These gentlemen are all well known and respected citizens of New York.

Valuable Manuscript Discovery.—We are informed that M. Vattemare has made some valuable discoveries in the office of the Secretary of State. A mass of old papers were put into his possession to wrap up the works that were presented to him by the State, and among them he is said to have found the *original Charter of Trinity Church*, New York, granted by Queen Anne, and other valuable manuscripts, including many that Mr. Broadhead was sent to Europe to search after! M. Vattemare, we are farther informed, volunteered the information of his discovery to several gentlemen. We trust, if this story is correct, as given to us by several responsible persons, that some full and authorized statement respecting it will be made from the proper source.—*Albany Express.*

The Catholics in the United States.—We learn from the Catholic Almanac for 1848, that the Catholic population in this country is estimated at 1,190,700. Within the United States there are three Catholic Archbishops, 24 Bishops, 800 Priests, and 907 churches. Twenty Priests died last year. There has been in the same period of time an accession of 76 to the number of Priests, and 95 additional churches have been erected or dedicated.

A Novel Scene.—On Saturday, at the door of the Court-house, a scene new to many of our citizens was witnessed. A negro woman nearly or quite blind, and a negro girl ten or twelve years of age, were exposed at public sale for jail fees. The service of the girl was sold at one dollar per month for the term of one year, as we understood; no bidders for the blind woman, who, we understood, was the mother of the child. These blacks were taken up by Robert Reed, living near Perry, as runaway slaves, and no owner having appeared to claim them within the time allotted by law, they were exposed to public sale by the Sheriff for the expenses of their involuntary confinement, costs, &c. The mother will have to go to the poor-house and become a county charge.—Mr. Reed will have the satisfaction, if any it be, of separating a mother and child, and of imposing a bill of expense upon our county.—*Pittsfield (Ill.) Free Press.*

The West Indies.—In many of the British West India Islands, including Jamaica, Barbadoes, and Trinidad, the planters are taking vigorous measures to induce the Home Government to afford them protection for their great staple, sugar, by levying duties on the sugar raised in other countries by slave labour. The prospect of success is rather doubtful.

Execution of Lawrence Tearney.—The *Pennsylvanian* has a letter containing an account of the execution, on Friday last, at Easton, Northampton county, (Pa.) of Lawrence Tearney, for murder.

A short time before the condemned criminal was executed, he was thus addressed by Rev. Mr. Reardon: "You know, Larry, that your only hope of salvation depends upon your telling the truth; you surely can never enter Heaven with a falsehood upon your lips."—The prisoner replied: "I know that, Sir, and I have no other desire than to tell the truth; I can declare solemnly before my great Judge, that I am entirely innocent of the death of my poor wife." His dying dress was then put on him, and at ten minutes before twelve o'clock he was led from his cell to the gallows. He ascended to the platform with a firm and manly step, accompanied by the reverend gentlemen who attended him. The usual ceremony was performed by the clergymen, when the prisoner turned to the crowd and said: "*Gentlemen as I expect shortly to appear before my God, I can declare before God and man that I am innocent of the crime for which I am to suffer.* I forgive all who harmed me—may God have mercy on my soul."

The cord was then cut, and poor Larry was launched into eternity. I saw the prisoner an hour before his death, and spent some time with him, in the presence of his clergymen. His demeanour was perfectly calm and cool. He repeatedly expressed a hope that his "exchange from this world to the abode of bliss above," would be one of "peace and happiness," and declared over and over again that he was ignorant of the manner in which his wife came to her death.

The following are the officers of the Girard College, elected last week by the Board of Directors:—

President—The Hon. Joel Jones, President Judge of the District Court of the city and county of Philadelphia. Matron—Mrs. A. C. Tighman, now in charge of a school in the vicinity of Baltimore. Principal Teacher—Jane Mitchell, now the Principal of the Northwest Grammar School for Girls. First Assistant Teacher—Mary H. Turner, now the Principal of the Palmer street Grammar School, Kensington. Second Assistant Teacher—Mary Ann Lynch, now an assistant teacher in one of the Moyamensing public schools. Steward—Samuel Overn. Physicians—F. W. Sargeant, M. D.; Samuel L. Hollingsworth, M. D. Governesses—Mary A. Bateman, Eliza Lynn, Elizabeth Willis, Susan Wrigley.

Public Execution in Virginia.—Yesterday, Giles, a slave, convicted of the murder of his overseer, Mr. Goodman, in Henrico county, some few months ago, expiated his crime on the gallows. Previous to his execution he confessed the perpetration of the crime, acknowledged the justness of his sentence, and exhorted those around him to curb their tempers—to seek their peace with God, *and to prepare to meet him in Heaven*—and after bidding a final farewell to all, took his position under the scaffold, when the Sheriff adjusted the rope, drew the cap over his eyes, let fall the platform, and in an instant the condemned criminal was hurled from time into eternity.—*Richmond Republican, Dec. 11.*

Life in Mexico.—A letter from a young soldier, in the *Philadelphia Inquirer*, dated at Perote, last month, thus notices the *comforts* of privates in the army:

> "Oh, the misery of this Hospital life, who would believe it! Bad treatment from officers and Doctors!—Falling into the hands of the Mexicans would be little worse. I am sick of it. I have lost all energy, all ambition—many, very many have died here, to be buried in the sand like so many dogs—taken out, piled in a cart, a dozen at a time, some with nothing but a shirt on, and some sewed up in blankets, if they are fortunate enough to have one left unstolen when dying, pitched into a hole just deep enough to let the Mexican dogs and hogs root them out for food! A coffin only for officers! The climate is very trying. What do you think of snow in July, and the next day so hot you could scarcely stand it! We have the lofty peaks of three snow mountains in view, and are 9,000 feet above the level of the sea."

Free Synod of Cincinnati.—Monday's Cincinnati Herald contains an account of a Presbyterian Synod, who exclude from membership slaveholders and their advocates, are opposed to affiliated secret societies, whether for temperance or otherwise. Offensive war they consider as opposed to Christianity, and their second resolution reads thus:

> "That we consider the war now waged by our Government against Mexico as clearly aggressive in its character, and avowedly originated and prosecuted by the slave power for the purpose of securing a portion of her territory in order to extend and perpetuate the curse of Slavery and the domestic Slave-Trade.

Body Snatching.—On Friday evening last, some policemen of the Twelfth Ward discovered a wagon proceeding along the Second Avenue, in the vicinity of Forty-fifth street, under suspicious circumstances, and on overhauling the contents, consisting of six sacks, they were each found to contain a dead body.—*Tribune.*

George Hunnewell Convicted.—George Hunnewell, who has been on trial for a day or two at East Cambridge, before the Supreme Court, Chief Justice Shaw, Judges Wilde and Dewey, on a charge of setting fire to his mother's house, in August, 1846, by which his brother was burned to death, was found guilty by the jury, after three hour's absence.

Unitarians in the United States.—There are 244 Societies, of which 162 are in Massachusetts, (22 being in Boston,) 15 in Maine, 24 in New Hampshire, 6 in Vermont, 4 in Connecticut, 3 in Rhode Island, 13 in New York, 1 in Ohio, 1 in Kentucky, 8 in Illinois, 2 in Indiana, 1 in Missouri, 1 in Wisconsin, 3 in Pennsylvania, 1 in South Carolina, 1 in Georgia, 1 in Louisiana, 1 in Alabama, 1 in Maryland, 1 in District Columbia, 2 in Canada. In England there are over 300 Unitarian Societies, and about one-half the Protestants on the continent are said to be Unitarians.

The Ten Hour System.—Many meetings have been held recently, in and near Philadelphia, in favour of laws limiting the duration of daily labour. The operatives take a lively interest in the matter.

We think it was fifty-eight thousand persons, (besides the slaves) who were reported in the census of 1840, as being unable to read or write, though over twenty years of age, in North Carolina. That State expended on the education of all classes last year, $105,978.

ACKNOWLEDGMENTS.

For Standard,—from December 14th, to 21st, 1847.

473	David Irish, Quaker Hill, N Y	$1 00	
330	A N Winship, Eden Corners, N Y	25	
444	S S Todd, Ludlowville, N Y	1 00	
444	J Westmiller, "	1 00	
390	Peter Wager, "	38	
426	James M Gleason, Lansingville, N Y	62	
443	Francis Donaldson, Cincinnati, O	2 00	
443	C S Walker, New Richmond, O	1 00	
443	Hezekiah Lindsay, "	1 00	
520	Horatio Seymour, Utica, N Y	5 00	
			13 25
	Total,		$13 25

FRANCIS JACKSON, Treasurer.

☞ NOTICE.—By the post-office law now in force, publishers of newspapers are permitted to send, in their papers to subscribers, bills *unreceipted*; but a *receipted* bill subjects the receiver to letter postage. Our subscribers, therefore, will find a bill, unreceipted of course, in their papers at the expiration of the time to which they have paid. The amount received for subscription is acknowledged above, and the *whole number* of the paper to which each subscriber has paid precedes his name.

NOTICES:

THE FOURTEENTH NATIONAL ANTI-SLAVERY BAZAAR FANEUIL HALL, BOSTON,

Will open on Tuesday, December 21st, at ten o'clock, A. M. The exhibition will be more varied and beautiful than on any former occasion, comprising every kind of Berlin-worsted silk, cotton, beaded, braided, knitted, netted tapestry and embroidered work. Drawings in every style of the highest excellence, particularly in water-colours, and the new style called carseotype. One of Ullswater, the gift of Miss Pease, and another of Mont Blanc, by Edward Noel, given by Lady Byron, with the beautiful ones of Miss Carpenter, and Mr. Fripp, a distinguished English artist, are best worthy of attention.—There are also many fine engravings. The Book Table will be furnished with Delarue's letter, and note paper, plain and with initials with corresponding envelopes. Bronzes of Menes workmanship,—head of Napoleon, Goethe, and Scheller, hand of Voltaire, beautifully modelled birds and animals, by the same artist. Splendid editions of French, classic, and modern authors, illustrated with one hundred engravings each. Childrens' French books. Gell's Pompei, beautiful and rare. Becherelle's *Dictionaire Universelle*; a scarce and costly article.

Swe's Mathelde.
Oeuvres de Massillon.
Legendes de Rubezahl.
Parisà Table.
Oeuvres Complétes de P. S. de Beranger.
Livres des Jeunes Filles.
Traité Pratique d'auscultation.
Derniers Jours de Pompei.
Le Monde tel quil sera.
Nouveau Formulaire des Hopitaux.
Entretiens de Village.
Paul et Virginie.
Les Nains celebres.
Mes prisons Silvio Pellico.
Dictionaire National et Universelle.
A splendid edition—now out of print.
Fenélon, illustrated.
Isabella d'Angouleme.
Manor L'Escant.
Bretager.
Zoologie.
Sedillot Medecine Operatoire,
Beines de France.

Splendid and valuable articles of *Papier Maché*, of the latest fashion. Lyon's woven silk pictures—accurate copies of Raphael and Guido. Every variety and size of cushion for the toilette, sofa, carriage, foot, elbow, book, and fauteuel. A very choice selection of Edinburgh clan, tartan, and other shawls. Babies hoods, hats, bonnets, boots, gaiters, aprons, bibs, richly braided cloaks and shawls, frocks, flannels, and shoes. Ladies aprons, cloaks, cuffs, bags, purses, hoods, collars, neckties, spencers, polkas, cephshues. Books, cases, and cards of pressed flowers, plants and grasses. Botanical series of British Algae, mosses and lichen in books and mahogany cases, from Elizabeth Pease. Emery acorns, baby's own books, knitted quilts, sofa nets, and window curtains, silk patchwork, table, frame and sofa coverings.—Lamp-Shades, port-bouquets, and sévres-doyleys of perforated tissue never before imported, port-chapeau *en tete de cerf*, an article of use and ornament for a hall of entrance. Statuettes, ink-stands, ring-stands, of French orcelain, Urn-stands, lamp-mats. Dolls in hundreds, of every size, price, material, and costume. French toys—the *Basse cour*, being an unexampled display of Parisian miniature poultry, as natural as if alive. The Hingham table will be supplied with a display of wooden ware of the best and newest kinds. The Lynn table with shoes, and varieties of beautiful workmanship. There will be a table of knitted woollens, of useful cotton clothing from Worcester, Massachusetts. A refreshment table—an Ohio cheese, oil paintings, carrier pigeons, gilded and illuminated door handles and plates for boudoirs and drawing-rooms. Impalpable gloves and other works of the destitute Irish peasantry, purchased for their relief and sent to the Bazaar in acknowledgment of American Benevolence. A fresh supply of rare autographs, very valuable old books. New music, beautiful screens, Fayal Baskets. Ladies travelling bags, gentlemen's card-cases. A choice selection of Canton goods, confections, night-caps. A beautiful French dressing-gown. Cottage orneé from the West. Oil painting—residence of O'Connel. Etched doyles—subjects, the homes of the poets.

THE LIBERTY BELL containing articles from distinguished Southerners, Elizabeth Barrett Browning, Harriet Martineau, Mrs. Follen, Mr. Douglass, the Count Holinski, Mr. Garrison, Mr. Quincy, Mr. Jones, Mr. Pillsbury, Mr. and Mrs. Lowell, and other distinguished persons, will be published at the Book table on the 21st. Every evening after the 21st and 22d and 23d will be occupied by persons of distinguished eloquence in the advocacy of the cause.

M. W. CHAPMAN,
E. L. FOLLEN,
MARY MAY,
ELIZA MERRIAM,
CAROLINE WESTON,
For the Committee.

☞*The Refreshment table!*☜

Supplies for this important department *are most earnestly requested* of all friends of the cause, particularly sugar, cream, and eggs, which may be sent to W. W. MARJORAM, 13 Marshall street, Boston, who kindly volunteers to make them into ice creams without charge.

ANTI-SLAVERY FAIR AT WEST WIFIELD.

On January 26th and 27th, 1848.

The friends of the slave are invited to make preparations for our next Fair, to be held at the time above mentioned. There is no time to be lost. The slave is still toiling, toiling, toiling,—hopeless, helpless, desolate.—Woman,—aye, a million of women are even now given up to the tender mercies of the palefaced oppressor. In the name of these outraged ones, we ask each and all of you to do something,—do what you can, do all that you can, to hasten their deliverance. Ask your neighbours to help you. Many of them will willingly give their aid if you will only invite them. Prejudice is giving way. A spirit of inquiry is abroad. Freedom is gaining ground. Now is the time for effort.

Charles Lenox Remond, E. D. Hudson, Lewis Hayden, J. C. Hathaway, and other speakers will be present.

Dolly Thomas
Sarah Guild
Hannah Boeklin
Emeline Murdock
Henrietta Bisby
Eveline Rider
Alpha Thomas
Susan Brown
Miranda A. E. Greene
Phebe Backus
Laura Eldred
Julia Ann Eston
Laura Turner
Sophlora Thomas
Laura Colburn
Amanda Harding.

E. D. HUDSON'S APPOINTMENTS.

E. D. HUDSON, and LEWIS HAYDEN, an AMERICAN SLAVE, will hold Anti-Slavery meetings in ONEIDA, OSWEGO, and ONONDAGA counties, beginning as follows:

OSWEGO COUNTY		
Port Ontario, Wednesday	"	22nd
Mexicoville, Thursday,	"	23d
New Haven, Friday and Saturday,	"	24th and 25th
Oswego, Sunday and Monday,	"	26th and 27th
Hannibalville, Tues. and Wednesday,	"	28th and 29th
Granby, Thursday and Friday,	"	30th and 31st
Volney, Saturday and Sunday	January	1st and 2d
Fulton, Monday and Tuesday,	"	3d and 4th
OTSEGO COUNTY.		
Gilbertsville, Wednes. and Thurs.	January	5th and 6th
Phoenix, Friday,	"	7th
Caughenway, Saturday,	"	8th
ONONDAGA COUNTY.		
Fort Brewerton, Sunday,	"	9th
Cicero Corners, Monday,	"	10th
Hicksville, Tuesday,	"	11th

The meetings will commence at 1 and 6 o'clock, P. M.

J. C. HATHAWAY,
General Agent of the State of New-York.
FARMINGTON, 12th mo. 1847.

MEETINGS POSTPONED.

The friends in Hornellsville, Steuben county, and those in Allegany, Cattaraugus, and Chautauque counties, will please take notice that, in consequence of the state of the roads, and some other unforeseen circumstances, the Mass Conventions advertised to be held in those places in the month of December, and to be attended by Frederick Douglass, Charles Lenox Remond, and myself, are postponed to some future time, of which due notice will be given through the columns of the Standard and otherwise.

J. C. HATHAWAY.
FARMINGTON, 11th mo. 1847.

Advertisements.

FREE PRODUCE STORE,
Free Labour Dry Goods & Groceries
WHOLESALE AND RETAIL.

New goods, just received:
Fine shirting and sheeting muslin, bleached and brown.
Satin stripe. Fine 6-4 plaid muslin.
Also, on hand, heavy muslins, of different widths.
Muslin de lain, and plain, neatly figured, all wool.
Linens, warranted free from cotton.
"Manchester" ginghams of superior quality, various styles.
2d quality do. assorted patterns.
Calico, do. do.
Colored cambrics and Canton flannel, assorted colors.
Bleached and brown do. do. and table diaper.
Coloured table-cloths, imitations of linen.
Cotton hdkfs. assorted styles.
Long and half hose, superior and heavy.
Apron and furniture check.
Cotton twilled pantaloon stuff.
Knitting cotton, various Nos. bleached, brown, and coloured.
Cotton laps and wadding, white and coloured. Also,
Refined loaf, crushed, and pulverized sugar.
Brown sugar, good quality, of different grades, by the barrel, bag, or pound, at reduced prices.
Sugar-house and West India molasses, good quality.
Rice, coffee, and chocolate.

Superior Teas, Selected with care, for family use or stores, viz: Oolong, Souchong, and other black teas, Also, green tea of superior quality.

Various spices and confectionary, &c. &c. The whole stock exclusively of free labor goods, to which the subscriber would invite the attention of country merchants. as well as his friends and the public generally.

Pains will be taken to satisfy customers as to the goods being what they are sold for—the product of FREE LABOUR. None should purchase without making careful inquiries.

GEORGE W. TAYLOR,
(Successor to Joel Fisher.)
Northwest corner Fifth and Cherry sts.
Philadelphia, 3d mo. 25th, 1847.—1y.*

JUST PUBLISHED, and for sale at this office, "*The Legion of Liberty, and Force of Truth,*" 10th edition.—This work contains about 230 pages of close reading; 300 eminent authorities, and about 60 illustrative engravings. Price 37 1-2 cents, in muslin, and 25 cents, in paper covers. A very liberal discount to those who purchase a number of copies.

Also, the *Condition, Influence, Rights, and Appeal of Women*, from various authors, 12 1-2 cents.

NEW MUSIC.—"There's a Good Time Coming." The above popular Song, also, "He Doeth All Things Well," Mother's Bible, Excelsior, Away Down East, May Queen, Old Granite State, Pauper's Funeral, and Lament of the Prisoner, Bridge of Sighs, Burial of Mrs. Judson, Think Gently of the Erring, (composed by a prisoner,) Get off the Track, Drink from the Mountain Spring, Dear Father Drink no More, Grave of Bonaparte, Spider and the Fly, The Shepherd's Cottage, (with a likeness of Abby J. Hutchinson,) The Seasons, a Farmer's Song, Song of the Shirt, The Watcher, Little Maid, Humbugged Husband, Blind Boy, Anti-Calomel, Will You come to My Mountain Home, Lament of the Irish Emigrant, Hebrew Maiden's Lament, are We Almost There, Blue Juniatti, Indian Hunter, Glide on my Light Canoe, Man the Life Boat. All the songs, quartetts, glees, &c. of the Hutchinson Family, and other popular singers; also a full assortment of marches, waltzes, rondos, variations, &c.; music for the guitar, flute, &c.; instruction books for piano, flute, guitar, accordion, violin, tuning forks, Church music books, Bradbury's Floral Festival, Young Melodist, Young Choir, School Singer and Social Singing Books. Piano Fortes from $150 to $400, Coleman's Æolian attachment, &c. &c. &c.

CHARLES HOLT, Jr. Music Publishers
156 Fulton street, 2d door E. of Broadway.
May 8, 1847.—1y. is.

THE NEW-YORK TRIBUNE.

We are on the eve of another Presidential Election.—Let none fancy that, since it is approached so calmly, it will be conducted sluggishly and terminated without excitement. Whoever cherishes such an illusion mistakes the character of the American People and the impulses which sway them. Equally idle is the imagination that Party lines are to be effaced and broken down in this contest—that the prestige of some heroic achievement or the glitter of an epaulette is to chase from the popular mind all memory of the radical differences of sentiment which have so often arrayed one-half our countrymen in fierce conflict with the other. Idle chimeras these! offspring of an empty heart or a sickly brain! With the progress of events a particular measure may become more or less important, the emphatic assertion of a certain principle more or less essential, but the question of questions remains and will remain. At one time, the establishment or maintenance of a Sound and Uniform Currency; at another, the upbuilding and cherishing of new or feeble branches of Home Industry; at another, the proper disposition of the Proceeds of the Public Lands; at a fourth, Peace or War, Spoliation or Justice; but underneath all these, mightier than any, more enduring than all, lives ever the elemental difference in which parties have their origin—on one side the idea that Government should be CREATIVE, CONSTRUCTIVE, BENEFICENT; on the other, the negative, skeptical, do-nothing element, whose axioms are 'The best Government is that which governs least,' 'The People are inclined to expect too much from Government,' &c.—which sees in a Canal, a Railroad, a Harbor, a Protective Duty, only a means of enriching a few individuals at the expense of the community, and which cannot conceive how any can be benefited by a public work without inflicting injury in at least equal measure upon others. The *fundamental axioms of this negative* philosophy are really hostile to [illegible] Schools organized and sustained by Law, as well as to those elements of National well-being against which it now directs the energies of a great party. The antagonism of sentiment growing out of these conflicting views of the nature and true ends of Government cannot, in the nature of things, be lastingly compromised; it cannot be terminated by the result of any one election. It must be potentially felt in the party *contests* and *popular agitations* of many years to come.

On this and all the great questions growing out of it, THE TRIBUNE maintains emphatically the doctrines of the Whig Party. It advocates PROTECTION TO HOME INDUSTRY, wherever such Protection may be needed, and to the extent of the necessity; a NATIONAL CURRENCY, sound and of uniform value, composed of Coin and Paper in such proportions as public interest and general convenience shall dictate; INTERNAL IMPROVEMENT, by the General and State Governments, each in its own sphere, and by Associations, liberally incited thereto by such facilities as Legislation may safely and justly afford; and such disposition of the PUBLIC LAND PROCEEDS as shall secure the benefit thereof to the People of all the States throughout all future time. Above all, this paper will 'study the things that make for PEACE,' and strenuously oppose the fell spirit of War, the lust of Conquest and the passion for Military Glory, so mortally adverse to all the ideas of Social and Political Economy to which it is devoted, as a mildew to genuine Democracy, as utterly at variance with Christianity, and as a scandal to the Nineteenth Century. These views will be faithfully and fearlessly commended to public favor; while our opposition to the Extension of Human Slavery over one foot of soil where it has not now a legal existence shall be unsparing, uncompromising and subject to no consideration of Party advantage or Presidential triumph. Far sooner will we sink with our principles than succeed without them, however desirable success or however mortifying defeat.

—THE TRIBUNE will endeavor to commend itself to all classes of readers by the fullness of its intelligence as well as the fairness of its discussions. With this intent one Assistant Editor will remain at Washington during the Session of Congress, giving daily reports of sayings and doings in the Houses and elsewhere; two European Correspondents will transmit us regular dispatches from the Old World; while no expense will be grudged in procuring the earliest and most reliable information from all parts of the world. Reviews of New Books of decided interest and selections from the Popular Literature of America and Europe will be frequently given, with occasional reports of Public Lectures of high character; but it shall be our first object to present a fair and full picture of the *real* world, only varied at intervals by excursions into the realm of the ideal.

—THE NEW-YORK TRIBUNE is issued Daily (a Morning and two Evening Editions, in order to serve each subscriber with the latest news possible) on a fair imperial sheet at Five Dollars per annum, or half the price of the great Commercial journals, by which it aims to be surpassed in nothing but Advertisements. A SEMI-WEEKLY EDITION is issued on a similar sheet each Wednesday and Saturday, and afforded to subscribers at Three Dollars per annum [illegible] copies for $15, or Twenty for $24—payments being invariably required in advance. When the term paid for expires, the paper is uniformly stopped, so that no man need hesitate to take it from an apprehension that he will be persecuted by duns or unable to get rid of the paper when tired of it. This rule has given offence to a few patrons of the non-paying order, but the great majority seem to like it better than the old fashion.

It is not our custom to appoint Local Agents to solicit subscriptions, nor to place great reliance on Agents at all. But any person who is well enough known to be trusted by his neighbors may aid us if he will and help himself if he chooses, by taking this Prospectus and asking those who like The Tribune to hand him the money for a year, which he can remit at Club price and thus obtain pay for his time and trouble. Subscriptions accompanied by payments are respectfully solicited by

GREELEY & McELRATH,
154 Nassau-st. New-York.

☞ Notes of all specie-paying Banks in the United States are taken for subscriptions to this paper at par.—Money inclosed in a letter to our address, and deposited in any Post Office in the United States, may be considered at our *risk*; but a description of the bills *ought* in all cases to be left with the Postmaster. G. & M.

CLUB PRICES.

SEMI-WEEKLY TRIBUNE.	
Two Copies	$ 5
Four "	10
Eight "	20

WEEKLY TRIBUNE.	
Six Copies	$10
Ten "	15
Twenty "	24

☞ No paper continued after the expiration of the time subscribed and paid for.

Poetry.

GIE ME THY BLESSING, MITHER.

BY GRETA.

"Gie me thy blessing, mither,
For I must now away,
To meet my bonnie Agnes, mither,
Upon her bridal day.
I've luved her lang and weel, mither,
And thou my luve has known;
Then lay thy hand upon me, mither,
And bless thy kneeling son."

"Ah! Willie, how my heart o'erflows
When thus I hear thee speak;
My tears are glistening on thy hair,
And dropping on thy cheek.
And oh! how memory calls up now
The days of auld lang syne,
When I a winsome bride first called
Thy sainted father mine.

"Ye look sae like him, Willie, dear,
Ye look sae like him now;
Ye hae the same dark, tender een,
The same broad, noble brow.
And sic a smile was on his face
When he that morning came,
To bring awa, as ye maun do,
A lassie to his hame.

"Puir child, her heart is beating now,
As it never beat before;
Puir child, I ken her hazel een
Wi' tears are running o'er.
She luves thee, Willie, but she feels
To wed 's a solemn thing—
I weel remember how I felt,
When looking on the ring.

"I weel remember, too, the hour,
When, wi' a heavy sigh,
I turned a wife sae young and sad,
To bid them a' good bye.
The tears were gushing then, I know,
For I luved my kindred weel,
And though my ain was by my side,
I could na' help but feel.

"But then, how kind he took my hand,
And gently whispered—'Come,
The same soft star shines o'er my cot
That shines above thy home.'
And, Willie, aften, since he's dead,
I've watched that distant star,
And thought I saw his gentle face
Smile in it from afar.

"We luved ilk ither weel, Willie,
We luved ilk ither lang;
Ah me! how happy was the heart
That thrilled the even sang.
We luved ilk ither, Willie, right:
And may God grant it so
That ye maun luve as we twa luved,
In days lang, lang ago.

"Oh! fondly cherish her, Willie,
She is sae young and fair;
She has not known a single cloud,
Or felt a single care,
Then, if a cauld world's storm should come,
Thy way to overcast—
Oh! ever stand (thou art a man)
Between her and the blast.

"When first I knew a mither's pride,
'T was when I gazed on thee;
And when my ither flowers died,
Thy smile was left to me.
And I can scarce believe it true,
So late thy life began,
The playful bairn I fondled then
Stands by me now a Man.

"Then tell thy bonnie bride, Willie,
She has my first born son;
I tak' the darling from my arms,
And gie him to her own.
Oh! she will cherish thee, Willie,
For when I maun depart,
She, only she, will then be left
To fill thy lonely heart.

"I dinna fear to die, Willie,—
I ever wished to gang:
The soft green mound in yon kirk-yard
Has laoely been to lang,
And I would lay me there, Willie,
And a' Death's terrors brave,
Beside the heart so leal and true,
If 't is within the grave:

"Then gang awa', my blessed bairn,
And bring thy gentle dove,
And dinna frown if a' should greet
To part wi' her they love,
But if a tear fills up her ee,
Then whisper, as they part,
'There 's a room for thee at mither's hearth . . .
There 's room in mither's Heart.'

"And may the God that reigns above,
And sees ye a' the while,
Look down upon your plighted troth,
And bless you wi' His smile.
And may'st thou ne'er forget, Willie,
In a' thy future life,
To serve the Power that gave to thee
Thy kind and guileless Wife."

◆

From the Philadelphia Saturday Courier.

A CALL FOR VOLUNTEERS.

Whom God hath armed with shining truth,
From wintered age to flowery youth,
I charge ye, rise!
By every hope and every fear,
And every tie which binds ye near,
By all which makes your homes most dear,
I charge ye, rise!
For there is one who walks abroad,
With bloody feet to mar the sod,
And countless thresholds show to-day,
Red prints which will not pass away,
And he hath laid but even now
His hand upon the peaceful plough,
And seized the scythe, with these to mow,
And furrow fields of gore!
Oh, rise, and call God's Angel down,
To blow the trump of peace, and drown
This brazen din of war!

Who dig in earth's benighted caves,
Or plough the old eternal waves,
I charge ye, rise!
Who walk within the city's crowd,
Or climb the mountain to its cloud,
Or till the lowlands,—poor or proud,
I charge ye, rise!
Arise, and seize the flaming swords
Emblazoned with these glorious words
Which filled the night with blessed breath
Above the Child of Nazareth!
Enrolled to wear the arms of right,
Come with your banners broad and white,
And weary till old error's night
Shall be no more!
Then God shall send his angel down,
To blow the trump of peace, and drown
The brazen din of war!

A MINER.

Hazel Dell, near Minersville, Schuylkill county, Pa.

Miscellany.

Translated for the Boston Whig.

THE MARMOT.

Those readers of the Whig who are familiar with the wit and grace of Alexander Dumas, whose reputed tincture of African blood might go far to redeem that much abused race from the imputation of dullness, will recognize all the peculiarities of his manner in the following notices concerning the Marmot, translated with abridgments from his work on Switzerland, entitled, "*Impressions de Voyage.*"

He first hears of the Marmot, when undertaking the ascent of the Faulhorn, on the summit of which is the highest lodging-place in Europe, it being 8121 feet above the level of the sea, and 579 feet higher than the hospice of Mount St. Bernard, which is the limit of eternal snow. Having ascertained that the inkeeper on this lofty eminence supplied himself on Mondays only, with provisions for the week, and that travellers arriving in the latter part of it often came short, "all my hope," he says, "rested on my gun, which I carried in my shoulder belt; but every one knows how precarious the chance of dining on his game, is to the traveller in Switzerland—the animals he hunts being naturally rare, desert besides, the neighbourhood of the frequented roads. I therefore deviated as far as I could from the beaten path, and led the way, followed by my guide, striking all the bushes, in the hope of starting some kind of game.

From time to time the guide halted, and said to me, "Do you hear?" I listened—and in fact a sort of shrill whistle did reach me. "What is that?" said I. "The Marmots," replied my guide. "You see," he continued, "Marmots are famous eating.

"Ah! if I could but hit the one that is whistling!"

"Oh! you will not be able. They are skinned like hares; then they are put on the spit, then they are basted with fresh butter or cream—next, shred herbs are scattered over them; and when you have eaten the meat and sucked the bones, you may lick your fingers."

"Are they so good, friend? I certainly shall not be sorry to kill one for myself."

"Impossible! But if you prefer to eat it cold, then it is straightway put into a kettle with salt, pepper, and a bunch of parsley—some add a little wine. You let it boil two hours; then you make a sauce for the beast out of oil, vinegar, and mustard. You see, if ever you should eat one, you will give me a famous account of it."

"Well, my dear friend, I shall try, that it may be given this very evening."

"——Pshaw! you will have your run for nothing. These animals are as cunning as possible, for they know how famous they are either roasted or boiled, and that is the reason why they will not let you come near them. They can be taken only in winter, when we burst into their holes and find them by dozens, for they sleep the rounds." But as it did not enter into my plans to wait for winter, in order to taste of the Marmot, I proceeded immediately in quest of the one which was whistling.—But when I was within about four hundred paces of it, the whistling ceased, and the animal probably returned to his burrow, for I could not perceive him. Another almost immediately excited in me the same hope, which was baffled in the same manner, and in this way, after being harassed with five or six fruitless attempts, I became convinced of the truth of what my guide had said."

The next time that Dumas encounters the Marmot, it has been duly skinned, boiled, and seasoned; and yet the poor man fails of feasting on the desired dainty. The occasion of his disappointment he thus relates, in his own inimitable manner.

"On arriving at Obergestelen, I said to Francesco, that I had started from Brieg in the morning; he answered me that I had travelled seventeen leagues in Italy. I thought this distance far enough for one day, and stopped at the inn.

Here it was that Francesco began to be useful to me; he was almost at home, as we had only come two miles from Munster; he was acquainted with everybody at the inn, and this at once procured me the best chamber and a grand fire.

I was soaked through to the bones: before thinking of dinner, therefore, I made my toilette—the more luxuriously, inasmuch as it was seasoned with the voluptuous egotistical feeling of the man, who hears the rain falling on the roof of the house which to himself affords a shelter.

I heard a great noise at the door; I ran to the window and saw a guide and a mule who had just arrived at full speed, preceding, by a hundred paces at most, four travellers, who were descending the Furca when the storm began, and had been wandering in the mountain for two hours.

As among these four travellers were two ladies who appeared to me young and pretty, in spite of their hair trailing over their faces, and their leg-of-mutton sleeves glued to their arms, I hastened to add three or four billets of wood to the fire, alertly rolled into a parcel my effects, which were sprinkled this way and that; and passing into the next chamber, called Francesco, whom I ordered to tell the mistress of the inn that the chamber which she had given me, was quite at the service of the ladies, as it was now thoroughly warmed, which appeared to me a very essential point for travellers arriving in the condition in which I perceived them to be.

Five minutes afterwards, therefore, I received through Francesco the thanks of the ladies and their cavaliers, who requested permission of me to change their dress before coming to thank me themselves.

When the gentlemen entered, I was busying myself with preparations for my dinner, which they invited me to suspend in order to partake of theirs; I acceded. They were from thirty-four to thirty-six years of age; one of them was a Frenchman, lively and intelligent, a pleasant companion, with a red ribbon and an open face, which I had often seen in the streets and saloons of Paris, where we had crossed one another twenty times, as is common among people in society. The other was pale, grave, and stiff; he wore a yellow ribbon, and had a cold face, while he spoke French with just accent enough to prove his German origin; for the rest, I had no recollection whatever of them. But they had not said twenty words before I found them out; the Frenchman called himself Brunton, and I remembered the name of one of our most distinguished architects; the German's name was Koefford, and he was chamberlain to the King of Denmark.

After the first compliments had been exchanged, I learned that the ladies were visible; consequently, M. Koefford undertook to conduct me to them, while M. Brunton went down into the kitchen; at a venture, I had hinted to the latter that there was a certain kettle boiling on the tramel, which emitted a most savoury odour, and he promised me that he would attend to it.

In the ladies, I found the same national distinction as in their husbands. My lively and pretty countrywoman rose on perceiving me, and had thanked me twenty times before her companion had got through her ceremonious courtesy with which she welcomed me. The latter was a large, fair woman, white, pale, and cold, with no flame about her save the dying spark which went out by being drowned, in her eyes. As for the disorder of their toilet, it had been entirely rectified by the ladies, and they appeared in country morning dresses. M. Koefford had hardly re-entered, when he opened two or three "Guides in Switzerland," unrolled a map, consulted an itinerary, and soon left the ladies the care of doing the honours of the apartment which I had given up to them.

I possessed an advantage over my pretty countrywoman; this consisted in my knowing her, while she did not know me. It was evident that she was trying to discover to what class of society I belonged, and that she could not at the first trial divine it. At the end of ten minutes, we had made a cursory review of literature from Hugo to Scribe, of painting from Delacroix to Abel de Pujol, and of architecture from M. Percier to M. Lebas. I had a greater knowledge of men than of things, and I spoke more learnedly concerning the persons than their works. The mind of my countrywoman continued undecided.

After a moment's silence, a few questions which I put to her in regard to her health gave a new start to the conversation, which now launched with full sails into medicine. My witty antagonist was subject to neuralgia. This, as is well known, is the malady of those who *must* have one. When you hear from a lady's mouth these words, "I am dreadfully nervous," you may instantly translate them thus: "Madame has at her disposal a yearly income of from twenty-five to eighty thousand francs, she has her box at the opera, never walks, and does not rise before noon." It was, therefore, apparent that my interlocutor betrayed herself more and more. I sustained the conversation like a man who, without having nerves of his own, does not deny their existence, and who, though without the honour of any personal acquaintance with them, has heard them spoken of a great deal.

Madame Koefford, who had remained a simple witness of our duel as long as we skirmished on a soil wholly national, on seeing that the conversation now turned upon a question of general humanity, made a slight exertion which tinged her cheeks, and interposed a few words in our dialogue. She, too, poor woman, had nerves, but *northern* nerves. This gave me an opportunity for founding a very subtle and learned distinction on the different modes of feeling, in connection with the different degrees of latitude; and at the end of a few moments the two ladies had received clear demonstrations that I had paid profound attention to the varieties of the sensations.

The mind of my countrywoman was, therefore, more and more at a loss in fixing my speciality. I was too much of a man of the world for a mere artist, and too much of an artist for a mere man of the world. I spoke too low for a commercial agent, and too loud for a physician, and as I permitted my companion to speak, too, this proved that I was no lawyer.

At this moment M. Brunton returned; with a comical consternation in his face, he marched straight up to M. Koefford, still absorbed in his guides and itineraries, and gravely said to him, "My poor friend!"

"What is the matter?" asked the chamberlain, starting round.

"Have you read in your Ebel," continued M. Brunton, "that the inhabitants of Obergestelen are cannibals?"

"No," said the chamberlain, "but I will see if it is there."

He turned over the leaves of his book, reached the word Obergestelen, and read aloud, "Obergestelen, or Oberghestelen, the last village but one in the upper Valois, is situated at the foot of Mount Grimsel, four thousand one hundred feet above the level of the sea; its houses are quite black; this colour is occasioned by the action of the sun on the resin contained in the larch-wood, out of which they are built. The overflowing of the Rhone occasions frequent inundations there in summer."

"I do not know what you mean," continued M. Koefford, gravely raising his eyes; "you see that there is not a word in all this about human flesh."

"Well, my friend, I have been telling you this long time that the makers of your itineraries are ignoramuses."

"Why so?"

"Go down for yourself, into the kitchen, lift up the cover of the pot that is boiling over the fire, and come back and tell us what you have seen."

The chamberlain, who espied some extraordinary fact to be consigned to his note book, did not wait to be bidden twice. He rose and went down into the kitchen. Madame Brunton and I had a great inclination to laugh. Her husband invariably preserved that sober face which accomplished jesters so well know how to assume. As for Madame Koefford, she had fallen back into her reverie, and reclining, rather than sitting, in her arm-chair, she was following with eyes vaguely fixed on the sky, some singularly shaped clouds, which reminded her of those of her country.

In the midst of this, M. Koefford re-entered, pale, and wiping his forehead.

"Well, what was there in the pot?"

"A baby!" he replied, dropping down on a chair.

"A baby!"

"Poor little angel!" said Madame Koefford, who had listened without hearing, or rather, heard without comprehending; and who was undoubtedly seeing in her dreams some cherub, hovering with his white wings and golden halo.

When one has been calculating on a boiled leg of mutton or a calf's head, and in this expectation has for more than an hour appeased the complaining of his stomach with the fumes of the kettle—to be told that the said kettle contains nothing but a baby, even were the baby, as Madame Koefford called it, an angel—is but a very sorry equivalent to the appetite, which revolts at such an exchange. I was about to start out of the chamber at once, when M. Brunton seized me by the arm, and said, "there is no use in your going to look at it, they are about serving it up to you."

In fact, the maid of the inn soon entered, bringing in, on a long dish, and lying upon a bed of greens, an object which bore a perfect likeness to a new born child, skinned and boiled.

Our ladies uttered a cry, and turned away their heads. M. Koefford rose from his chair, approached the principal dish with death in his soul, and after having attentively surveyed it, said, with a deep sigh, "*It was a girl!*"

"Ladies," said M. Brunton, while seating himself, and sharpening a knife, "I have heard it mentioned that at the siege of Genoa, during which, as you know, Massena one day invited his whole staff to dine on a cat and twelve mice—in the midst of the general desperation of our troops, one regiment was remarked, which continued as fresh and able as if there was no famine. When the city was surrendered, the general-in-chief interrogated the colonel concerning this singular exception. The latter frankly confessed that his soldiers came and asked permission of him to *eat* the Austrians, and that he considered it as his duty not to refuse them so small a favour; he even added, that in respect to his quality as colonel, the choicest morsels were sent to him with the regularity of the distribution of ordinary provisions, and that notwithstanding his repugnance at first, he ended like the rest, with finding that the subjects of his imperial majesty were a very agreeable meat."

The cries redoubled.

M. Brunton then very tenderly removed the shoulder of the object in question, and began to attack it with as good an appetite as that of Ceres when she devoured the shoulder of Pelops.

At that moment the maid returned, and seeing M. Brunton alone at the table—"Can it be, ladies," said she, "that you do not eat marmot?"

Our breath returned. But even now when we knew the secret, the resemblance between the quadruped and the biped appeared no less striking; its hands and feet especially articulated like the human limbs, would alone have sufficed to prevent my tasting the meat which my guide had celebrated so highly when I ascended the Faulhorn.

"Have you nothing else?" I inquired of our attendant.

"An omelette, if you please."

"Get the omelette," said the ladies.

"Stay,—do you know how to make it? An omelette," added I, turning to the ladies, "is to cookery what the sonnet is to poetry."

"We think, on the contrary," they replied, "that it is the A B C D of the art. 'Read Boileau and Brillat Savarin?'"

"Do you hear, my girl?" said M. Koefford.

"Oh! as for omelettes, we make them every day, and thank Heaven! our travellers never complain of them."

"We shall see." The maid went to make her omelettes; ten minutes afterwards she brought in a kind of flat, hard sea biscuit, which covered the superficies of an enormous plate. I saw at a first glance that we were baulked; still I cut into the thing, and handed a morsel of it to each of the ladies; they just touched it with their lips, and immediately pushed back their plates. I made the same attempt, my anticipations had not disappointed me; I could as well have bitten my counterpane.

"Ah!" said I to the girl, "your omelette is execrable, my child."

"How can that be? we put all the things in it."

"What say you of it, ladies?"

"We say that it is abominable, and that we are dying of famine."

"In desperate cases something must be ventured. Will the ladies permit me to try to make one for them?"

"An omelette?"

"An omelette," I replied, with a modest bow.—The ladies looked at each other.

"But," said Koefford, rising with vivacity, and clinging to the sole plank of safety which he saw floating in the waters, but since the gentleman has the kindness to offer——"

"Provided, however," I resumed, "that M. Brunton and yourself serve me as cook's-adjutants."

"Willingly," cried the two gentlemen, with a spontaneity indicative of the boldness of famine.

"Willingly," added the ladies, with a doubtful smile.

"In that case," said I to the girl, "hand me some fresh butter, new eggs, and fresh cream."

I commissioned M. Brunton to chop fine the herbs, and M. Koefford to beat the eggs; I stationed myself at the rear of the pan, and amalgamated the ingredients with a gravity which charmed the ladies. Now, the omelette was simmering in the butter, and everybody was looking at me with increasing interest, when M. Brunton interrupted the general silence—

"Sir," said he to me, "would it be very uncivil to ask you who it is that does us the honour to be our cook?"

"Oh, by no means, Sir."

"Because I'm sure that I have met with you in Paris."

"I am equally so. Have the goodness to pass me the butter. Thank you." I inserted a few morsels under the omelette, which was beginning to stick, lest it should adhere to the pan.

"And I am sure that were you to tell me your name——"

"——Alexander Dumas."

"The author of Antony!" cried Madame Brunton.

"Himself," I replied, laying on the plate the omelette, how perfectly done, and placing it on the table.

Hearing no compliments, either to the drama or the omelette, I raised my eyes; the company was amazed. They had apparently formed a far more poetical idea of my person than comported with the prospectus of it which I had just given. Unfortunately the omelette proved so excellent that the ladies ate it all up to the last morsel. L. O.

From Jerrold's Newspaper.

EDUCATION OF IDIOTS.

The proceedings at the meeting on Wednesday evening shows that public attention has at length been drawn to this subject; there has been a beginning. This country, however, has not the honour of having originated the movement, but there remains the next best honour—To "better the example" of the people who have endeavoured to make the existence of the moping idiot something better than a burden to himself and his parents, or as is often the case with us, to the parish. The Education of idiots is not a theory. The exhibition of the drunken helot, when not a familiar object, has been thought of service in promoting feelings of wholesome disgust, but the exhibition of the idiot boy or man, as he is often seen in the village lane, the workouse, or the poor man's cottage, can inspire no feeling in a mind not utterly frivolous and vain, but that of pain—pain that such beings existed, and that society had so long allowed them to be reared imbecile and uncared for; therefore they ought to be educated. Society, by this time, ought to have become ashamed of the stereotyped phrase, "Nothing can be done,—there's no help for it."

A pamphlet by Dr. W. R. Scott, of Exeter, has just appeared. Some time ago a statement was given in several of the papers, of the success attending the teaching of M. Saegert, in Berlin. Dr. Scott gives the details of this success, as manifested in twelve pupils:—

> The first of these idiotic pupils had been under instruction about two years, the second and third, who were also deaf and dumb, about one year and a half, and the others, five months, three months, and one only two weeks. Their ages varied from eight to twenty years. They came to him in different states of imbecility; several utterly unable to walk, or help themselves in the least. In some instances they could not even put food into their own mouths. One would eat anything she could lay her hands upon, soft enough for mastication, as raw vegetables, pulled by herself from the garden, candles, and soap. One or two more could take absolutely no care of themselves in regard to the most common necessities of nature, and were in fact idiots of the lowest grade. All were imbeciles. At the time mentioned all were improved. Those who could hear were learning to speak, some were beginning to draw and write, and some to sew. Several played most naturally, like other youths, and one or two were beginning to sing and dance like other people.

We have cited this to show what *has been* done, and who will say what may *not* be done! Dr. Scott's pamphlet contains, moreover, a very interesting account of the experiments conducted by M. Seguin, of Paris, on ten idiots consigned to him from the Hospital of Incurables. M. Seguin's treatment was most carefully systematic, and distinguished by the exercise of rarest patience. He commenced by a very simple process—he enforced exercise. In the cottages of the poor in this country, many an imbecile boy has grown up a hopeless idiot, because the poverty or ignorance, or both, of his parents confined him to his crib or his chair. M. Seguin devoted weeks to teach the idiots to jump; some could not for a long time accomplish any sort of jump; but in making the attempt, fell heavily. The pupils were also taught to ascend a ladder, a labour which to many of them was again a thing of great difficulty; and the difficulty was again overcome. M. Seguin remarked that these idiots, some of them deaf and dumb, as well as imbecile *saw*, as he expresses it, but did not *look*, that is, the eye conveyed no definite idea to the mind, they beheld an object, but seemed hardly to be impressed with any understanding that one object differed from another.

"They saw—but knew no more."

M. Seguin made his pupils *observe*, and recognize the different properties of different things, by causing them to fling a balance-pole from one to another, aiding them in doing it, and teaching them to catch it, while they found if they did not catch it, a smart rap on the toes was the consequence; this compelled observation. Dumb bells and swings were also used; and in this way, from physical exertion to mental effort, the pupils advanced so well, that at six months' end, says M. Seguin—

> Five amongst them have learned to read, write, count to a certain limit, which permits us to hope that they could still be improved by instruction. Several are sought for in the establishment to perform manual labours, in preference to older persons, and are employed to work in the gardens.

What has been done in Paris and Berlin may and will, we trust, not only be done in London and Edingburgh, but that more will be accomplished.

THE DUNKARDS.

THEIR CUSTOMS AND CEREMONIES.

A correspondent of the Richmond Enquirer furnishes the subjoined interesting account of a visit paid to the sect known as "Dunkards," many of whom reside in Virginia, generally in settlements occupied almost exclusively by this singular, but pious and unassuming class of people:

"Prompted, like a great many others, rather by curiosity than any more laudable motives, on Sunday the 11th of October, 1846, I attended a sacramental meeting of the Dunkard Society, held near Jacksonville, Floyd county, Virginia. These meetings being interesting occasions to the believers, many of them were in attendance from various surrounding counties, and a still larger collection of persons who came merely to witness the proceedings. The male Dunkards were conspicuous by their long beards; for they obey the Mosaic injunction:—'mar not the corner of thy beard.' There were beards of every size, shape, and colour, from the small bunch on the chin of some younger brothers, to the ample and flowing beard of some patriarchal father, verging on 'three score years and ten.' Both males and females were dressed with extreme plainness; their homespun garments, cut in ancient and peculiar fashion, were totally devoid of ornament. So mu their outward appearance.

"About 11 o'clock, A.M. the services commenced by prayer. When praying, they remain on their knees until three or four of their brethren have offered up their petitions in succession. On rising from their knees, one of them read a chapter from the Scriptures, which was 'impressed on his mind,' and another expounded it. Such is the course; they do not select texts and preach regular sermons, but each of their ministers makes such remarks as he deems proper. Several spoke in succession, occupying some two or three hours. From their discourse I learned that in relation to faith and grace, they are Armenians—believing that all men may be saved if they will but adopt the true course. Thus, they repudiate election and predestination. They believe that the proper mode of baptism is immersion, and so far do they carry their advocacy of immersion that they immerse the believer three times, once in the name of each person in the Trinity.

"This is done face downwards in token of humility. They repudiate infant baptism—believing that infants need no baptism—that 'of such is the Kingdom of Heaven;' and their chief speaker, Rev. John Bowman, of Franklin, delivered one of the most powerful and conclusive arguments against infant baptism, and in favour of baptizing none but adult believers, that I have ever heard. They hold 'close communion'—allowing the members of no other denomination to commune with them. The ministers receive no compensation for their services, asserting that 'the Gospel is strong enough to support itself.' I could not precisely ascertain the nature and form of their church government; but so far as I could learn, it seems to be modelled after the Apostolic order—bishops or elders and deacons, in the different churches.

"After the conclusion of the mid-day exercises, tables were spread with food for all. This is one of their peculiar habits, and a most excellent one it is. The whole crowd was invited to partake of the plain but substantial provision which was prepared. It was of the simplest kind, but enough was provided for the 'attending people,' as well as for the members of the church. Grain was also provided to feed the horses of all who were in attendance. Nothing could exceed the kind anxiety with which they endeavoured to render us all as comfortable as circumstances would permit. The crowd was large, yet none who would partake were neglected.

"In the evening the services were re-commenced. After singing and prayer, they produced the 'washing of feet.' This they profess to do in imitation of the Saviour, as recorded in the 13th of John's Gospel. The women washed each others' feet in a house, but the men performed this duty in public.—The members sitting down on a bench, one took a bucket of water and washed their feet in succession, and another following wiped them with a towel, 'girded around him.' Each whose feet was washed and wiped was saluted by the person performing the duty with the 'holy kiss.' All seemed eager to perform this duty, for they esteemed it a meritorious work, and operators were so frequently changed, that I presume nearly every one washed the feet of some of the others. It is not upon these occasions alone that the Dunkards kiss each other; that is their ordinary mode of salutation wherever they meet.

"After the washing of feet was concluded, they again spread the table to eat the Lord's Supper.—They draw a distinction between the Lord's Supper and Holy Communion. They eat an actual, substantial supper, and then administered the sacrament of the communion.

"None, however, but the members of the church were admitted to this meal. After it was concluded they began to partake of the holy elements.—They break the bread one for another, and it is distributed to every one before either tastes it. They were very tedious in the service—singing, praying, reading appropriate passages of Scripture, and expounding the same, and vindicating their doctrines and practices. After the sacramental services were concluded, which was not till late in the night, supper was prepared for the crowd in attendance, and we were again invited to partake of what was prepared for us."

This wound up the services of the meeting—most of the members, however, and many of the attending people remained on the ground all night. In the morning a substantial breakfast was prepared for "all hands," to which most of those present, saint and sinner alike, did ample justice. Oats and corn were ready for the horses. All was done that kindness and hospitality could suggest, and then the meeting broke up. All departed to their several homes.

"The Dunkards are not a numerous sect.—Their simplicity, humility—their repugnance to ostentation—their avoidance of public offices—the quiet, peaceable, industrious, orderly course of life—their resolute determination to have strife, contention, and litigation with no man, so long as it can possibly be avoided—all concur to prevent their becoming a popular sect—and to bring within the pale of their communion only those who are contented to resign the pomps and vanities of life. No Dunkard is ever seen intoxicated or fighting in the streets—no Dunkard ever sues a brother in the church, nor any one else, so long as any other means will answer the purpose.

"Most of the Dunkards found in Virginia, reside in the counties of Franklin, Patrick, Floyd, Roanoke, and Botetourt. Some are scattered into other States—nowhere, I believe, very numerous. Occasionally they hold a much larger meeting than the one which I visited. These they call conferences, and they attend from great distances, and in considerable numbers. Wherever found, they usually reside contiguous to each other's families, and train up their children 'in the nurture and admonition of the Lord."'

THE SISTERS.

The following account of a scene in the slave market of Constantinople, is taken from a work entitled "Wayfaring Sketches":

A most interesting group presented itself before us; two young female slaves, both with most pleasing countenances, stood together, closely embraced, the arm of the one round the neck of the other; their attitude, as well as the strong likeness between them, pointing them out at once as sisters. By their side was an African slave-dealer, in whose ferocious countenance it seemed impossible to discern a trace of human feeling; he was armed with a large, heavy stick, with which he drove them to and fro, literally like a herd of animals. Three or four Turks were discussing with tolerable animation the price of one of the women; but the bargain had been struck just before we came in, and one of the party, a stout, good looking man, was paying down the money.—When this was completed, with an imperious movement of the hand he motioned to his newly purchased slave to follow him. It was the youngest and most timid of the two sisters whom he had selected. Nothing could have been more painful than to watch the intense, the terrified anxiety with which both of them had watched the progress of the sale; and now it was concluded, and they knew that the moment of separation had arrived, she whose fate had been sealed, disengaged herself, and turning round, placed her two hands on her sister's shoulders, with a firm grasp, and gazed into her eyes. Not words, not tears, could have expressed one half of the mute, unutterable despair that dwelt in that long heart-rending gaze. It was hard to say which face was most expressive of misery; but the Turk was impatient; he clapped his hands together. This was a well known signal. A slight tremor shook the frame of the young slave; her arms fell powerless at her side, and she turned to follow her master. The voiceless but agonized farewell was over. In another moment we could just distinguish her slender figure threading its way through the crowd, in company with other slaves belonging to the Turk. Her sister had hid herself behind her companions, and now sat on the ground, her head sunk upon her folded arms.

Gleanings from Foreign Publications.

Highway Robbery of Dr. Bowring.—The following account of the robbery of Dr. Bowring, (from the Gloucester Journal of last Saturday,) will be pronounced by the admirers of the Newgate school of literature "a refreshing incident." "We are indebted to a friend who last night arrived from the scene of the event, for the particulars of one of the most daring acts of Dick Turpinism that has ever been perpetrated in the Principality. Dr. Bowring, M. P. left Gloucester by the early South Wales mail coach on Thursday morning, and arrived at Bridgend about eleven the same morning. At Bridgend he met his brother, Charles Bowring, and having procured £1,000 in sovereigns and silver from the Bridgend Bank, they left the town together in a phaeton for the Maesteg Iron-works, of which the Doctor is one of the leading proprietors. On arriving about midway between the two places, which are eight miles apart, in a narrow road, and whilst their vehicle was slowly ascending a hill, two men sprang from the hedge, presented a pistol at the head of each of the Messrs. Bowring, accosted them by their names, and told them that they were determined to have their money or their lives. They said, 'We know you have got a large sum of money in your bag; give it up or we will blow your brains out.' Thus assailed, the Messrs. Bowring, being unarmed, felt resistance would be useless, and they gave up the whole of the money, £750 in sovereigns, and £259 in silver. The robbers then, to guard against pursuit, shot the horse dead on the spot, and made their escape without personally ill-treating the gentlemen they had plundered. As soon as they were gone, Mr. Charles Bowring proceeded on foot to the nearest farm-house, where he stated what had happened, and borrowed a horse, on which he rode back to Bridgend, whence he sent off expresses, with descriptions of the guilty parties. The result of this prompt course was that one of the robbers was apprehended about four the same afternoon, with £250 in gold in his possession. The same night, also, about eleven, and at 10 miles distance from the scene of the robbery, a countryman passing along the road, who had heard of the robbery, had his suspicions excited by a man who was walking along carrying something in a handkerchief, which, although not bulky, appeared heavy. They entered into conversation, and the countryman having his suspicion more and more confirmed, boldly seized the fellow, who drew a razor to defend himself, but was knocked down and captured by the countryman, who, on afterwards examining his prize, found that the handkerchief contained 500 sovereigns, part of the booty stolen from Dr. Bowring. Both culprits were yesterday examined before the magistrates at Bridgend, and remanded.—They are Irishmen, and were formerly employed at the Maesteg works. It is supposed that the silver, (£250) was found too bulky and heavy to be portable, and that the rascals buried it."—*Jerrold's Newspaper.*

The Archbishop of Dublin, who knows as well as any one how "desipere in loco," teased by some pedantic grammarian, challenged his tormentor to decline the commonest noun—"cat," for example.—The pedant contemptuously proceeded—

"Nominative—a cat, or the cat.
Genitive—of a cat, or &c.
Dative—to or for a cat, or &c.
Vocative—O cat!"

"Wrong," interrupted the Archbishop: "*puss* is the *vocative* of cat through all the United Kingdom, and wherever else the Teutonic dialects are spoken."—*Standard.*

The Case of Mary Ann Hunt.—Alderman Moon presented the following communication, which he had received from Sir G. Grey:

"Whitehall, November 6, 1847.—Gentlemen,—With reference to the case of Mary Ann Hunt, the convict under sentence of death in the jail of Newgate, in which case the sheriffs, for reasons reported to me, directed that the execution of the sentence should be delayed, and afterwards, by command of her Majesty, the capital sentence was respited until further order should be given, I have the honour to inform you that, under the special circumstances which have occurred in this case, her Majesty has been pleased to command that this sentence shall not be carried into effect. I request that you will communicate to the prisoner this information. The prisoner will be detained in Newgate until after her expected confinement, when the commuted sentence will be notified.—I am, gentlemen, your most obedient servant. G. Grey."

The Cholera.—On Monday evening, the 8th instant, J. Passmore Edwards delivered a lecture in the Farringdon Hall, City, on the best means to keep away the cholera, to a numerous and respectable audience. He stated that the re-appearance of the cholera was expected from authentic information, but he believed if every individual and the Government did their duty it might be kept away; and rather than be visited by such a direful enemy, every one should do his utmost. Cleanliness and temperance were better than drugs and doctors. Government should insist upon the removal of slaughter-houses, and such a place as Smithfield as a market-place. No more bodies should be buried in the over-crowded churches and burying-grounds in the metropolis. Baths and wash-houses should be established. Every person should be temperate in eating and drinking, and scrupulous in attending to the laws of health. At the conclusion it was unanimously carried that the address should be printed for the benefit of society, which Mr. Edwards consented to do.

Health of Sheffield Grinders.—In a very able report on the sanatory condition of the borough of Sheffield, by Jas. Haywood, professional chemist, and Wm. Lee, civil engineer, (London: Charles Knight,) the health of the workpeople employed as grinders is very carefully considered. In the process of grinding, minute particles of metal and stone are thrown into the air, and are inhaled by the workmen, producing disease to a fearful amount—and especially the malady known as "grinder's asthma," of which, at one time, nearly 50 per cent. of the workpeople died under 40 years of age! But the mortality from this cause has been greatly reduced by the employment of the *ventilating fan*, which is placed in a round box, and turned by means of the drum which causes the grind-stone to revolve: "a strong current of air is thus produced, drawing the particles of steel and grit-stone from its face, and conveying them away, either to the top of the building, through its sides, or into a vessel of water below." The report makes honourable mention of Dr. Holland, by whose recommendation, at a time when the subject was little understood, the importance of these fans were urged upon the workmen and their employers. In one large establishment, where the fans are employed, dry grinding has been carried on for twenty years without producing the least injurious effect. *The cost of the instrument complete is* FORTY-TWO SHILLINGS, and yet a great number of the dry grinders are without it, although the most ignorant of them acknowledge that if it were used as extensively as it ought to be, the fatal disease called the grinder's asthma would be unknown to the next generation. If working men fully estimated the importance of these matters as affecting their best interests, they would all be earnest sanatary reformers. *Jerrold's Newspaper.*

The Crow Court.—The Crow Court is a sort of general assembly of birds, who, in their usual habits, are accustomed to live in pairs, scattered at great distances from each other; and when they visit the South or West of England, as they do in severe winters, they are commonly solitary. In their summer haunts in the Shetland Islands, numbers meet together from different points, on a particular hill or field; and on these occasions the assembly is not complete, and does not begin its business for a day or two, till all the deputies having arrived, a general clamour and croaking ensue, and the whole of the court—judges, barristers, ushers, audience and all, fall upon the two or three prisoners at the bar, and beat them till they kill them. When this is accomplished, the court breaks up.—*Couch's Illustrations of Instinct.*

Dying in Music.—A bird in captivity has been known to sing more and louder than usual, until it fell dead at the bottom of the cage, to solicit attention to its deficiency of food, from the want of which it at last perished; and another instance is related where the little creature sang earnestly when surrounded by the flames of a burning house. Under such circumstances we may be allowed to suppose, that an attentive ear might have detected a variation in the notes from the usual song; for under much less exciting circumstances a change is known to occur in the modulation.—*Ibid.*

Capital Punishments.—(From a Correspondent.) An apparently strong advocate for the immediate abolition of capital punishments, at a debate on the subject lately, gave expression to the following simple and truly humane substitute for the sentence of death:—"Forgive the man, and then flog him once a week."—Strange forgiveness this, aint it, eh?

Punishing all Parties.—On the 20th ultimo, the Hamburg merchantmen, the "Independence," Captain Schaecht, arrived at Hamburg from New-York. Among her crew, of thirty men, was a free negro named Prim, who was the butt of the rest of the sailors. They made him believe that the captain intended to throw him overboard, and leave him to be drowned. In a spirit of revenge, Prim got a hatchet, and stealing into the cabin during the night, struck the captain with it; but he wounded him so slightly that he was able to get up, overpower the black, and have him pinioned and thrown into the pigstye, where he remained cramped up till the ship arrived in port, when Captain Schaecht delivered him up to justice, and prosecuted him for an attempt to murder. Prim, on the other hand, laid a complaint against the captain and crew for ill-treatment. The double trial came to a hearing on the 7th, the result of which was that Prim was sentenced to confinement with hard labour for twelve months, the captain to simple imprisonment for six months, and the crew to the like punishment for one, two, and three months, for promoting the animosity of Prim by their false representation.

A Paris paper states that, as no sufficient ground of inculpation had been discovered against Mdlle. de Luzzi, as connected with the Praslin murder, she was to be immediately liberated.

LOCAL AGENTS FOR THE STANDARD.

Cyrus M. Burleigh, Plainfield, Ct
Charles Atkinson, Marion, Grant co. Ia
J. Miller M'Kim, Philadelphia, Pa
Amarancy Paine, Providence, R I
Pliny Sexton, Palmyra, "
J. C. Hathaway, Farmington, Ontario co. N Y
Thomas McClintock, Waterloo,
Slocomb Howland, Sherwood's Corners, Cayuga co N Y
L. Stone, Oberlin, Ohio,
Robert F. Walcutt, Boston, Mass
Jesse Holmes, New Lisbon, Columbiana co. Ohio
K. G. Thomas, Marlborough, Stark co. Ohio
Isaac Lewis, Short Creek, Harrison co. Ohio
E. D. Hudson, Springfield, Mass
James A. Burr, Ludlowville, N. Y.
Robert C. Marshall, Hiram, Porage county,
Valentine Nicholson, Harveysburg, Warren county,
William Cronk, Buffalo, N Y
George W. Easton, Bridgewater, Mass,
David K. Cook, Johnson's Creek, Niagara county N
William R. Bliss, Worcester, Mass.
A. H. Bigelow, Concord, Mass,
L. G. Thomas, West Winfield, N. Y.